



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

.D6
1824

SPEC.
COLL.

Drown - Sunday Schools -

HARVARD UNIVERSITY

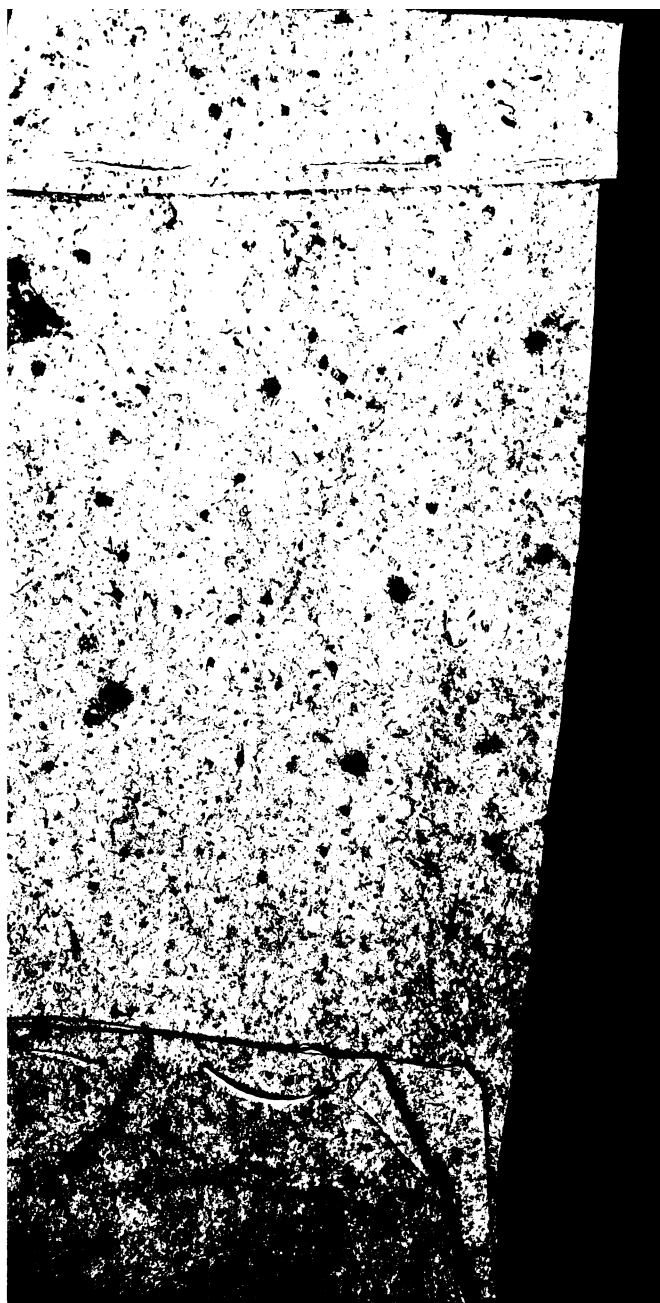


**LIBRARY OF THE
GRADUATE SCHOOL
OF EDUCATION**



3 2044 096 981 907





C. P. Heath

AN

APPEAL

IN FAVOR OF

SUNDAY SCHOOLS;

WITH

Directions for their Management, &c.

Compiled principally from recent and approved Publications.

BY WILLIAM DROWN.

Train up a child in the way he should go; and when he is old, he will not depart from it.—PROVERBS.

SECOND EDITION—5000 COPIES.

PROVIDENCE, R. I.
PRINTED BY BARNUM FIELD.

1824.



Special Collection

E.V. 1-77

BERNARD UNIVERSITY

SUNDAY SCHOOL OF

PROVIDENCE & GUTMAN LIBRARY

.D6

ADVERTISEMENT,

1824

(TO THE 2D. EDITION.)

The first edition of this pamphlet was published in Cincinnati, in 1822. The manuscript was examined by the clergymen of that place, and recommended to the Sunday School Societies, at whose expence it was published, and distributed gratuitously throughout the city, through the medium of the Sunday Scholars.

It is lamentable to reflect, that there is so large a portion of our fellow men, still unprovided with such a source of moral and religious instruction for their offspring, as the Sunday School institution is calculated to afford. If the public mind was enlightened on this momentous subject, we should see every village, and every interior section of this extensive country, provided with its Sunday School.

As one step towards the wider dissemination of the necessary information, it has been thought advisable to republish this pamphlet, with suitable alterations to adapt it for circulation throughout the United States, and to include some particular directions for the institution and management of a school, so that any one into whose hands a copy may chance to fall, may be able by its assistance, to commence and carry on a school. A great many pious persons, no doubt, are prevented (especially in the country, where books are scarce, and the means of obtaining them difficult) from actively engaging in such undertakings, for the want of information how to proceed. Even in our large cities, there are but few books to be found relating to Sunday School instruction.

Application has been made to some of the most benevolent citizens of Providence and its vicinity, and a sum has been subscribed sufficient to print a large number for gratuitous circulation. It is contemplated, after furnishing our own State, the neighboring parts of Massachusetts and Connecticut, to send one to every city and town in the Union.

It is hoped that it will be published again and again, by benevolent individuals, and be generally circulated throughout the United States.

BERNARD UNIVERSITY

SUNDAY SCHOOL OF

PROVIDENCE & GUTMAN LIBRARY



Introduction.

THE compiler of the following pages has been, for several years, an instructor in Sunday Schools, and has observed, with pain, the ignorance and indifference which prevails, respecting these important institutions. He has met with many parents who were unacquainted with the existence of such schools, supported by the patronage of the benevolent, where children are taught, gratuitously, the rudiments of learning, and the fundamental principles of Christianity. Even among those, who are connected with these schools, a want of attention and information, respecting the duties which devolve upon them, is too apparent. This must be attributed, principally, to the great deficiency of publications through every part of our country, respecting the design and management of Sabbath Schools.

Under these impressions, the compiler has been desirous, for some time, that means might be taken to diffuse the information required. He has consulted many of the best writers on the subject, and from them, has endeavoured to draw the most useful information. His most difficult task has been to compress, within so small a space, the important and instructive matter which he has met with

Many volumes would be requisite to contain all the useful and necessary information which might be selected from the copious contents of Sabbath School repositories. Those Christians, who still doubt the propriety

or utility of such schools, are now solicited to inform themselves more accurately, and their doubts will soon vanish before the increasing light which shines upon the path of duty. Those who are, or may be associated for the promotion of Sabbath Schools, should take active measures to make the public more generally and familiarly acquainted with the object of their benevolent exertions, and with the *principles* and *facts*, on which the proof of its importance depends.

If the compiler can subserve the cause of religion and virtue, if he can be the happy instrument of rescuing one from the abject state of sin and misery, to a religious and virtuous life, his compensation will be ample.

It has been remarked that discourses, addressed to particular classes of persons, have made a deeper impression, and produced more happy effects, than when written in a general manner, and the compiler, believing it to be the case has adopted this manner of address in the following pages.

Let us, therefore, my friends and brethren seek the knowledge of our duty in the several stations, in which Providence has placed us, and be solicitous that these stations should be filled with comfort to ourselves, to the honor of our connexions, and the approbation of our God.

AN

APPEAL IN FAVOR

OF

SUNDAY SCHOOLS.

AN ADDRESS

To Parents and Heads of Families, on the instruction of their Children previous to their attending Schools, either on week-days or on the sabbath.

Since the public mind has been more forcibly directed to the momentous subject of education, the order in which this object has been pursued has been the opposite of that which might have been anticipated. All late writers on education have begun with the infant, and thence risen to a consideration of our duties to the youth. Parents in general have begun with the youth—hoping that the evils of the existing system might be corrected at that period of life. But experience has taught the instructors of children that their pupils come spoiled to their hands; and that to cleanse the stream, they must go nearer to the fountain. They have accordingly, by degrees, directed their investigation to the earlier ages of life, they have carried us into the nursery and taught us that the very cradle is to be watched, and the first lisplings of reason to be regarded by the prudent guardian of the young immortal.

Attention to the instruction of your children, will appear indispensable, from a consideration that their welfare in this world is closely connected with it; if they are destitute of education, they are likely to run into every kind of mischief, and to remain unqualified for any respectable situation; but on the contrary, if by diligent attention on your part, they acquire knowledge and

good character, they may be fit for any station to which the providence of God may call them.

Another argument to awaken parents to a sense of their duty is, the everlasting misery to which children are exposed, when permitted to go on unrestrained in a course of ignorance and wickedness. Alas! how many parents have been the means of their children's ruin, who, by their wicked conduct, have set those examples before them which have been followed to their irrecoverable destruction; and it is to be feared that multitudes of children will taunt and reproach their unhappy parents in the world to come, who, not satisfied to travel the road to death alone, were instrumental in bringing their children into the same condemnation, by neglecting to instruct them, and by not warning them of their danger. Your own comfort is so closely connected with the education of your children, that it should influence you to seek it most earnestly. Many parents have had the pleasure of seeing their children grow up in life an honor to the world, and, through the blessing of God on the instruction of their early days, happily prepared for heaven, while others have neglected their children and have had to bewail their own folly and neglect, so evident in the profligacy of their offspring, who have been a curse to the world, and a disgrace to their parents.

The love, respect and obedience, which are required of children, are founded on those benefits which they have from time to time received at the hands of their parents, who are thus rewarded for their care and tenderness. As children, therefore, are bound to serve and reverence their parents; parents are also, on their part, equally obliged to support and provide for their children; not to provoke them to wrath and disobedience, and then reproach them for it, but the more effectually to secure to themselves honor and respect, to educate them in such a manner as to make them acquainted with every part of filial duty, and to bring them up *virtuously and religiously*.

How few there are among parents and teachers who are sufficiently impressed with the importance of using the greatest care and the most approved method in forming the first principles of the infant mind, and giving sta-

bility to those impressions on which depend the future character.

The situation you hold as parents, and the influence you possess in relation to your children, are such as involve in them the greatest responsibility. We would therefore impress upon your minds a consideration of the importance of this relation, by reminding you that God has committed to your care a most important and invaluable treasure, in giving you children, possessing immortal souls; and while it is your duty to take care and provide for their bodies, and for their welfare in this world, you are not to lose sight of their spiritual and eternal welfare, which depends a great deal on your care, your attention, and your example; and as one soul is of more worth than the whole world, because it must live for ever, and because it must be either happy or miserable through eternity, it becomes your duty, as parents, to do all in your power to promote the salvation of your children, and as instruction is one grand means, appointed by God, for that purpose, you should strive to teach them yourselves, and cause them to be instructed by others.

First of all, *nurses* ought to be moral characters, and free from all defects and impropriety of speech; their language is that to which the child first listens, and his first attempt is the imitation of their words. It is very important, as soon as they have arrived at an age when they begin to express wonder at the objects around them, that all their inquiries should be answered with particular care and in the most full and correct manner. If parents at this critical age fail to do this, thinking it unimportant, and pay little, if any attention, to their various queries, the worst consequences may be expected to flow from such neglect; for, if the child possesses a good mind he will be constantly asking what is this for? how is this made? &c. which requires the most correct explanation to be made, as these first instructions will always be the most lasting. Vicious habits adhere to us the most closely, and good habits are easily corrupted—but when have you known a bad habit transformed into a good one? Even a child, therefore, ought to learn nothing in his earliest years which he will afterwards be compelled to unlearn.

. The proper natural instructors of children in their earlier years are parents. On the birth of an infant, the creator may be considered as addressing the father or mother in the language of the daughter of Pharaoh—
—"Take this child and nurse it for me, and I will give thee thy wages." A child needs a counsellor, a protector, one that will administer consolation in the hour of affliction, and direct its eye to the wisdom of a father and to a mother's sensibility and tenderness. It is peculiarly incumbent on every father and mother to keep a conscience void of offence; to put a bridle on their lips, and place a guard over their hearts. The solemn relation which they have entered into, the important office which they are bound to perform, demand a more than ordinary care of their conduct in every particular. The minds of children are susceptible of every impression, so entirely guided by the direction, and influenced by the example, of those who are immediately connected with them, that no caution can be too great, no restraint too rigid and severe, with regard to every thing done and said in their presence, or within the sphere of their knowledge and comprehension. There is a reverence due to youth as well as to age. Not an action should be committed before children which hath the least tendency toward sin; not a word should escape our lips that might taint the purity of unsullied innocence.

St. Paul, who well knew how much depends on a virtuous and religious education, recommends it as the great and leading duty, including, as it were, and comprehending every other. Although it is not in the power of every parent to bestow the good things of this life upon his children, yet it is in every man's power to "bring them up in the fear of the Lord," to form their minds to the practice of virtue, and instill into them, as early as possible, the principles of religion and morality. We dwell more upon this division of our subject than we contemplated, because we consider it more important than any thing which we can possibly add hereafter. We are induced to persuade parents to examine themselves, and to read attentively what we have written for their good. Recollecting that God is just, we are urged to make this solemn appeal to their consciences, because we have in various instances been greatly shocked by the

ity and irregular conduct of heads of families; and we are convinced no effort should be left untried to bring them to a sense of their deplorable condition, and to great neglect of those duties which we have endeavored to inculcate. The *good father* is ever humane, kind, and affectionate to his children; he treats them more with lenity and kindness; corrects with prudence, and chastises with reluctance: he never suffers indulgence to degenerate into weakness, or his affection to be biassed by partiality: as he rejoices in their success and participates in their afflictions, he never suffers them to want a blessing which he can bestow, or to commit an evil which he can prevent; whilst he continues with them, he administers to their present happiness and provides for their future felicity when he shall be separated from them; he is doubly cautious in preserving his character, because theirs depends upon it; he is anxious, therefore, that they may be happy; industrious, that they may be comfortably supported; good and useful, that they may be respected: he instructs by precept, and teaches by his example: as he is thoroughly persuaded that piety is the source and fountain of every blessing, he takes care to "bring them up in the nurture and admonition of the Lord:" that they may be good *men*, he endeavors to make them good *christians*; and after having done every thing in his power to make them virtuous and happy here, points out to them the only infallible means of securing eternal bliss and tranquillity hereafter.

Notwithstanding all this, in its moral application, as well as simply relating to minor attainments, every reasonable person will assent; and if he has had experience in the education of children, he will feel convinced that there is no time of life of more serious importance than that in which the mind is most open to impressions, either by the rude hand of ignorance and vice, or under the influence of the Holy Spirit, by the fair characters of holiness and truth.

Religion contemplates every human being as an immortal creature—as a creature in whose care, the habits of this day may fix the circumstances of eternity; she has taught us to regard every little ark of bulrushes as the abode of a being who may exchange in a moment

this life of an hour for the unchanging existence of futurity ; she has seated herself beside the cradle, and has dropped her gentle lessons like "the dew of heaven," on this hitherto neglected wilderness.

If the sepulchre were the ultimate term of human existence, the range of instruction might properly be limited to "the things which are seen, and which are only temporal : " but man will retain the full exercise of his powers when the pillars of creation shall have fallen ; the present is the mere title page or commencement of his being. Possessing faculties imperishable as the throne of God, he shall expatiate through the scenes of eternity, associated with intelligences of a moral world resembling his own, under a consciousness of the smiles or displeasure of his Maker and Judge. What blessings may we not expect shall descend upon our species where every parent, where every preceptor educates for eternity ! Though an instructor be convinced of his incapacity to remove the spiritual diseases incurred by apostacy, he can, at least, bring his children to the pool of healing ; he can early inculcate the idea of the being of a God ; he can teach him the importance and beauty of sincerity and truth, of justice and temperance, of diligence and modesty ; he can recommend charity to the afflicted, and caution the unsuspecting bosom against the deceitful attractions of vicious society ; he can conduct his easy pupil to temples where the Word of Life is proclaimed ; and give strength to his precepts by the prudence of authority and the charm of example.

Duties of this kind were enjoined on the ancient Israelites.—"These words which I command thee, this day, shall be in thy heart ; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thy house, ~~when thou walkest by the way.~~" It is the interest of every parent to remember, that religion is the bond of society, the source of amiable affections, and the cheering assistant of intellectual pursuits.

SECTION II.

On the utility of Sunday Schools, and the advantages that children, in all classes of society, may be expected to receive from them.

As sUNDAY Schools secure a more serious and attentive observance of the Lord's Day among children and youth, afford an opportunity of disseminating, with greater success, religious instruction, and as they produce great good to the rising generation in all those places where they have been opened and duly attended, we feel the greater confidence in recommending them to your particular notice, and adding our testimony of their utility and importance to that of thousands, from having known by observation, and from personal experience, the benefits resulting from their establishment.

To those children who do not receive instruction during the week, they afford the double advantage of being taught to read and, at the same time, of receiving religious information. And to those who attend other schools, a most favorable opportunity of treasuring up religious knowledge, which they might never receive, except in a Sunday School; and even those children who receive from pious parents religious admonition on the Lord's Day at home, have often profitted more at school than they would otherwise have done, in the same length of time, by any parental instruction.

All parents are not qualified to instruct; and if they were, still the emulation excited by the organization of the respective classes, and by the rewards bestowed on merit, have animated children to commit to memory large portions of scripture and a greater number of hymns, and also induced them to regard with more attention the instructions of the pious teacher than those of their parents in private. But this should by no means deter parents from the utmost exertion in improving their children, because much of their success in school depends upon private admonition, especially for the first six years; for until a child attains this age he ought not to be admitted into a Sunday School, unless he is deprived of all instruction under the parental roof.

We wish parents to be convinced of the great absurdity of supposing that the instruction their children receive at a Sabbath School is sufficient for them—this would be a most fatal error, to effect any thing important in the brief term of human life, requires the utmost industry and application, and the days, and hours, and moments of youth are doubly important. The course of instruction is so different between the *every day* and *Sunday School*, that they beautifully assist each other, and if either be relinquished the important advantages, which naturally arise from such a combined system of education, are unhappily lost for ever.

As we have heretofore hinted at the necessity of more general information on this subject, we will add a few words in reply to such inquiries and objections as are ordinarily proposed by those to whom this plan of christian benevolence is new. Not that we suppose it to be so to many of our readers—yet, some brief remarks of this kind may not be useless, should they fall under the notice of any whose minds are not quite free from doubt on the subject.

The first is generally this, “*What is the object?—What benefits may be expected to result from it?*” The answer will be—“*That these schools promote habits of order and voluntary restraint.*” The discipline of them is the most beneficial, being that of persuasion. It is better to stimulate them by rewards, than to sour their tempers by barbarous methods of punishment: in this way they assiduously improve their minds and mend their hearts. While committing to memory the catechism, scriptures, prayers, and hymns, they cannot be expected to understand every portion of their lessons—yet their minds, by exercise and diligence, may be so much enlarged as to comprehend their solemn import; and if they should know no more than the *mere letter of Scripture*—yet, as their faculties become strengthened, they will comprehend the spirit of them. Sabbath Schools have a powerful influence in overcoming that reluctance to receive religious instruction, which any careful observer may perceive to be characteristic of our fallen state.”

“*But does not this influence result from the encourage-*

ment of pride and ambition, and is not this in itself a just ground of objection to these schools?"

To this we answer, that "Pride will find room to operate in any situation; nor are there any advantages for religious instruction which do not bring with them the same temptation. All incentives to pride ought to be avoided, and no unnecessary comparisons made between those who are engaged in the same studies."

In this respect, we believe, Sunday School teachers are agreed; and the truths in which their pupils are instructed, have a most direct and powerful tendency to *mortify* instead of *cherishing* their pride, and thus counteract the dangerous influence of those honorary distinctions which diligence or docility may procure to them.

It has sometimes been objected, that "The cares and labors of a Sunday School profane the Lord's Day, which is set apart as a day of holy rest."

But unhappily for this objection, it is usually presented by those who manifest a total indifference to the peculiar privileges of the Sabbath. It is indeed appointed as a day of *rest*, but not of *sloth* and *idleness*; the Sabbath was made for man, and not man for the Sabbath: it is lawful, therefore, to do good on that sacred day. Indeed, the exercise of Christian benevolence is its appropriate employment;—what can be more acceptable to Him, who has said—"I will have mercy, and not sacrifice," than to offer ourselves, during some of the hours, which "he calls his own," as his humble instruments to enlighten, and sanctify, and save, those whom he has redeemed with his blood, but who are perishing in needless ignorance. Sabbath schools promote the honor of the Lord's Day, by bringing many children to the sanctuary, and teaching them to reverence it, and to prize the Gospel which is there dispensed. And while they are thus led to the most suitable employment of holy time they are excited to the study of important truth during the week, and thus redeem many precious hours from idleness and vanity.

But here some will raise another objection, that, "Preparations for the Sabbath exercises must take up too much of the children's time in the week, and thus obstruct their progress in their ordinary business or studies."

Now, admitting this objection to be founded in fact, it will weigh but little in the estimation of those who have been taught to compare the interests of time with those of eternity, and who have once seriously pondered the Saviors' question—"What is a man profited if he gain the whole world, and lose his own soul." What if it should appear that the attention of your children is for a season diverted, in some measure, from pursuits and acquisitions which pertain to, "the life that now is," and cheerfully occupied by the claims and prospects of "that which is to come," would you hinder them from obeying the divine precept—"Seek *first* the kingdom of God and his righteousness?"—would you not be willing that they should sacrifice some of earth's transitory gains, distinctions, or pleasures, to the attainment of the good part which cannot be taken from them? Do not say they have not time to attend to *that*, for which above all things, time is given them. But the objection before us is not founded in fact—Sabbath School exercises do not hinder, but help the progress of children in their ordinary studies. Enlightened and impartial observers have confessed that more assistance to their common education has been derived from this source than from all others.

Some have objected to the system of Sabbath School instruction, as calculated to prejudice the minds of the young on religious subjects. Better (it is said) to let them alone till they can think and judge for themselves, that their belief may be the result of investigation and conviction, and not of early habit and tradition. This plan would be excellent, indeed, if it were not for the corruption of our nature. If the human mind, undisciplined and untaught, would, of itself, prove all things and hold fast only that which is good, much care and pains on the part of parents and teachers might be spared.—But alas! experiments, in numerous instances, have proved the reverse, and abundantly confirmed the divine counsel, to "train up a child in the way he should go, and when he is old, he will not depart from it." If pious *habits* ought to be so early formed, a foundation should be laid for them in Christian *principles*, which, again, have *their* support from Gospel *truths*.

We address you as parents, and under this tender and

affecting relation we are confident of being heard—a regard for your children will lead you to listen to every thing by which their happiness can be promoted. When schools are open to receive your children, we only ask that you will send them with cheerfulness and punctuality.

The instruction of their teachers will soon show how much they have gained. They will be more ready to obey you in all things—they will read to you that Bible which they have too long neglected; while their whole conduct will prove how much their Sunday employments have tended to improve their manners, to enlighten their understandings, and to teach them that truth which is able to save their souls.

We appeal to you as *immortal beings*—you and your children are candidates for eternity: a few fleeting days and you will be launched into another world—O, consider what that world is to which you are hastening! What are your present ideas about it? do no anxious thoughts disturb your breasts?—no fears haunt your solitary moments?—no pangs of conscience visit you in the prospect of death?—can we stand in the presence of that Saviour who has bought us with his blood, and who will hail us as his friends? or, are we not preparing ourselves, as vessels of wrath, fitted for destruction? O! parents pause and consider, a few days, or even hours, and your season of grace may be gone for ever.

But, consider farther, you are *accountable beings*; God has given you children, and he will require at your hands an account of the manner in which you have discharged your duties toward them. And is it not a fact that, every sabbath, children are to be found in every part of our country, breaking his holy day—blaspheming his blessed name, and encouraging each other to every act of wickedness! The fact is too common to be denied. Parents, who read this, are your children among the number?—nay, do not some of you often hear this yourselves, and even from the lips of your children, without any endeavor to correct it? Is it so? Conscience do thine office—speak home to the parent's hearts—ask them where is their affection for their children?—show them the dreadful consequences of their criminal neglect, and lead them to amend their own ways, before it be too late.

We hope that you now feel it your duty to put your

children in these schools. But we expect something more—you must lend your assistance and example to carry our intentions into effect; the teachers will, in most cases, labor in vain unless you second their endeavors. The instructions, therefore, which are given them at school, it is your duty, to the utmost of your power, to enforce at home. Parents should often visit the schools, and they ought to avoid, as much as possible, where there are several sabbath schools, permitting their children to leave one school to enter another, it has an injurious effect upon the child, and the schools are conducted so nearly alike that nothing important could be gained. All parents who feel interested in the success of these schools ought to connect themselves with Sabbath School Societies thereby aiding in this important work. The regulations of the schools should be strictly observed, as upon them success, in a great measure, depends. The following rules ought especially to be attended to:—

1. Point out to your children the vast importance of education, and its numerous advantages in forming their character, regulating their conduct, and securing to them the esteem and approbation of the wise, the great, and the good as they advance in life.

2. Enforce upon them the necessity of early attendance at the school, and the greatest attention possible to the instruction they receive there; at the same time do all you can yourselves to send them from home early, with face and hands clean.

3. Restrain your children from playing on the sabbath; if this is permitted, the instructions which they have received will, in a great measure, be lost. Inquire of them, on their return home, what they have been taught at school, and see that they learn correctly the lessons which have been set them.

4. Point out to them their duty to God, to yourselves, and to all men.

5. By all means keep them from bad company, from telling lies, from using bad words, from breaking the sabbath, and from behaving rudely to aged, infirm, or deformed persons.

6. Teach them to avoid all kinds of cruelty to dumb animals of every description.

7. Show them the necessity of solemnity and reverence in reading the word of God, and while attending divine worship in the house of God.

8. Be careful to set them a good example yourselves; it is natural for children to imitate the conduct of their parents; they see your deportment, listen to your words, and notice your tempers, you should, therefore, be careful to conduct yourselves before them in the same manner as you would wish them to act before others.—What, parents and guardians, shall we say in conclusion? Do you love your children? do you desire to see them respectable in the world?—do you really wish them to be separated from wicked companions?—are you desirous of having them instructed in the way of everlasting life?—then show your affection, by placing your offspring in those schools, the principal object of which is to produce these effects. Oh! we beseech you follow home the advice which is given them by their teachers on Sunday, with example and precept through the rest of the week. Let the consideration that the eye of God is upon you sink deep into your hearts, and may the blessings of Almighty God enable you to discharge your duties in such a manner as at the last you may see his face with joy.

AN ADDRESS

To the Patrons of Sunday Schools.

It is most desirable, especially in large and populous towns, that societies should be instituted for the support and management of Sunday Schools, not only on account of the expense, which becomes light by being divided among many, but because more good in various ways may be expected to result from combined exertions than from individual efforts; the institution will also obtain greater publicity, and many, who would otherwise have regarded it with indifference, will feel a peculiar interest in its welfare when personally engaged in contributing to its support.*

* The formation of Sunday School Unions where they do not at present exist, are recommended, as the most effectual means of promoting the improvement, extension, and permanence of Sunday Schools.

Perhaps there is not an individual in society who does not acknowledge the great importance of education; even those who are most ignorant of its advantages have been heard to express the highest encomiums on its inestimable value. No party spirit breathes its jealous and pestilential influence in opposition to its general encouragement and patronage. This is that subject on which, in a peculiar degree, the smiles and approbation of heaven may be expected to co-operate with the exertions of men. As a considerable portion of our population would go untaught were it not for the support of Sunday Schools, which are of vast importance to all classes of society, in addition to common schools, being beneficial to the state, to the interest of human happiness, social or individual, but particularly to the church; and as you are the acknowledged guardians of the rising generation, permit me to arouse your attention to this most momentous subject.

Who, that considers the nature and tendencies of the Sunday School system, the high ascendancy it has gained in the land that gave it birth, or the effects it has produced during a period of more than 40 years, and that knows the characteristic of the age in which we live, will doubt whether the object of this institution shall meet patronage? Or who, that has traced the progress of this system from Gloucester, where it was established by the venerable Raikes, to every city and village of Great-Britain, to the principal places in the neighboring islands, to the continent of Europe, to Africa and India, to the West-Indies, Nova Scotia and Canada, and finally to some of the most interior regions of the United States, I say who, that considers its progress, will doubt whether it rests upon a solid basis, or shares the approbation and confidence of every enlightened community?

Thus widely and rapidly, to the present time, has this institution multiplied its funds, its objects, and its conquests. It is scarcely possible even to hazard a conjecture upon the number of children and adults which are, every sabbath, brought under the sound of instruction throughout the world. Perhaps if they were stated at *a million and a half*, it would not at all exceed the aggregate. And allowing one teacher to every 15 scholars, will make the great number of *one hundred and fif-*

ty thousand teachers. What a reflection for the moralist and the christian, the patriot and the philanthropist!—What a wide and lovely scene for an enlightened and generous imagination to range over! A million and a half of scholars, with a hundred and fifty thousand teachers, collected around the fountain of celestial truth, to cleanse from the eyes of their understanding the scales of ignorance and vice!!! The most of this has been accomplished within the recollection of many of us. Contracted must be the mind, and cold the heart, that can find nothing here to awaken its raptures. If there can be a window in heaven from which the blessed inhabitants may look upon this lower world; or, if a door be opened through which the spirits of the just, made perfect, are ever permitted to visit the scenes of their terrestrial labors; O who can conceive the ecstasies with which the souls of faithful and departed Saints must hover around the captivating scene! What a mighty reflux of delight must roll back from the tide of their benevolence, and reach them even upon the heavenly side of the shores of eternity! What accession must be continually made to their bliss, while another and another soul is continually arriving in the realms of glory, to tell its inhabitants they were converted to God, under their labors in a Sunday School! But here conjecture fails us.

If we turn from the past to the future, our hopes leave even our success behind. Comparatively but few years shall pass before other writers will look back from a distance, in the progress of the Sunday School institution, inconceivable to us, and sum up all that is here recorded, as but the very commencement of its operations, the first fruits of its victories, and as not worthy to extend beyond the first page of its history. Need it be stated, that that this admirable system prepared the way for, and indeed originated, that society whose offspring are now the glory of every land, and whose mighty operations, when her progenitor shall have removed the darkness and ignorance which obstruct them, are destined to renovate the nations? He, who would be an enemy to Sunday Schools, must oppose armies enlisted to disseminate the scriptures: must encounter the energies, and resist the purposes and feelings of the civilized

world; while he, who would be thought a friend to Bible Societies, will not be backward to approve the object of this institution. Were it the highest praise of Sunday Schools, that they open channels for the Waters of Life, expose the furrowed soil to the dews of heaven, it were enough to repay the labor bestowed upon them. But they afford the means of cultivation; they plant, they reap the harvest; they apply their agency to materials which are ductile; they aim to educate the heart, to give the conscience its empire. Nor is their application, or their efficacy confined to children: they claim human nature as their province; they hold up to the world a discovery which human wisdom is reluctant to admit: that man, depraved, ignorant, and vicious, can be governed, subdued, and reformed, only by gentle and affectionate methods; that ignorance and its train of obstinate passions will yield to the assiduities of christian kindness; and that the most hopeless, when educated as beings formed for religion, and for another world, will learn to act like rational and accountable creatures. It is foreign to the plan of this brief address, to enter even into a concise history of the rise and progress of Sunday Schools, suffice it to observe, that christians, of various denominations, in many parts of the world, are engaged in the blessed work; in some places uniting, in others acting separately; but in all places (we believe) keeping up a friendly correspondence with each other, and communicating and receiving such information, as appears calculated to remove difficulties, lessen expense, or in any way to accelerate the work, and promote its farther extension.

The want of energy, which is so apparent among the members of the Sunday School Societies, generally, induces us to use every effort to endeavor to awaken you from the languid and unconcerned state into which you have fallen. We are grieved at the apathy with which the business of these societies is often conducted. You must acknowledge the necessity of unanimous, active and continued exertion. Complaints are often made of the want of attention in members to the important objects for which such societies were formed. Endeavor to wipe away this reproach, and make yourself approved in the eyes of a scrutinizing and offended

God. We should be less forward in these remarks, did we believe the importance of Sunday Schools was duly appreciated by the public. When we find that, upon examination, in a foreign country, it appears that of those who suffer for capital crimes, *not one in ten can read*; and, on the other hand, that out of thousands educated regularly in a Sunday School, *not one was ever convicted before a magistrate*; when we find that Sunday Schools in the country, where the effects of their operation have been fully witnessed, are regarded by legislators and princes as combining the most efficient means of counteracting, in the aged poor, and preventing in their children, the innumerable evils which spring from ignorance and want; and that idleness, larceny, mendicity, and the various forms of wickedness disappear when these institutions are properly supported.-- When we find that a large proportion of all those *missionaries* now actively employed, under 40 years of age, *became pious at Sunday Schools*. That the greater part of those, where great revivals of religion have taken place, date their first serious impressions from being connected with Sunday Schools, we cannot but be anxious that the importance of this system should be felt.

Our country opens a wide field for the exertion of the philanthropist. It calls for the united exertions of all christians. The consequences resulting from zeal in this cause are of the most satisfactory nature, they fully justify the views and compensate the labors, and the pecuniary assistance, of all who have made themselves acquainted with the effects of their operation.

While we lament the conduct of so many individuals who neglect to do their duty, and in whose ears all the strength of reason, and all the arts of persuasion have been reiterated in vain; we are happy in the assurance that there are some around us who need no invitation to engage with increasing ardor and energy in this service; we acknowledge, with gratitude, that much has been done. Animating have been the results of past efforts, and those who have participated or witnessed them, can have no doubt concerning the propriety, the expediency, the indispensable duty of continued and increased exertion. What multitudes of children have

been allured from idleness and vice to the place of instruction; led to the house of worship, and taught to read the *word*, to reverence the *name*, and to lisp the praise of *Jehovah* !

AN ADDRESS

*To the members of Female Benevolent Societies attached to
Sunday Schools.*

It was long since observed by a heathen moralist, that if Virtue was to appear upon earth, clothed in a human form, it would become an object of general admiration and delight. If we pursue this idea, and represent our moral or intellectual being, thus personified, in its highest state of purity and perfection, actuated by the principles, refined by the precepts, and animated by the hope of christianity, we shall then behold a character formed to win the affections and captivate the heart—a character decked in the smiles of benignity and peace, and inspiring universal esteem and affection.

If we sincerely believe the truths of christianity, and adopt them as principles of conduct—if we imbibe its spirit, and exemplify its influence—if we feel according to its dictates, we shall exhibit a character and conduct truly dignified and honorable. How beauteous the sight of well organized societies for various religious objects, spread, as it were, over the whole face of the earth, raising up the spiritual Jerusalem. How delightful to witness increasing zeal for the religious instruction of children and youth. This is the fairest blossom of hope.

You have been very instrumental, under the blessing of heaven, in affording much assistance in the pious instruction of youth—the field for the exercise of your charity is still spacious. To your department, in the business of these schools, we will call your attention for a few moments: That any child should be deprived of instruction, should be suffered to grow up in ignorance and vice, for want of clothes, is a thought too painful to be indulged; that such is the fact, however, cannot be denied. Children are destitute of clothes generally in consequence of the improvidence, and the vices, and

sometimes, of the misfortunes of their parents. We feel confident that clothing has been withheld, not from a want of sensibility or liberality on your part, but for the want of means, of proper information respecting their situation, and the apprehension that a real and lasting injury might be done to children themselves, by inducing their parents to neglect them altogether; and to society at large, by encouraging idleness and other vices. While, with many of the friends of Sabbath Schools, we believe that clothing ought not to be given indiscriminately to all, nor yet through the medium of the teachers; we do believe, with others, that a judicious distribution is not only desirable, but absolutely necessary to secure to them the advantages of the institution.

That children may receive the full benefit of Sunday Schools, it is desirable that they should esteem it a great privilege to attend, and their parents a privilege to send them. A gratuitous and indiscriminate distribution of clothes will have a tendency to lessen or remove such an impression from the mind where it already exists, and prevent its being made where it does not.— Many parents will regard it as a sort of compensation for sending their children; will feel that the institution is under obligation to them, and that they actually confer a favor on the teachers whenever they send their children. This is not mere conjecture; it results from the principle of human nature, and is abundantly proved by experience. Teachers, in some places, have complained that parents so far from feeling grateful for the instructions given their children, have demanded clothes as the only condition on which they would send them. Children soon imbibe the same spirit, and not only give their teachers much trouble, but put it out of their power to do them good. Instead of this they ought to feel that it is an inestimable benefit to receive religious instruction, and that for such benefit they are under the greatest obligations; especially, that they are bound to love, respect, and obey their teachers. Let parents esteem it a high privilege to send their children to school, and they will make extraordinary exertions to clothe them. To prevent the evil, and still supply needy children, the distribution should be made, generally, by those who are not immediately connected with the

schools. Let it not be held out as a part of the system—let this be attended to by others—let the bounty flow in a different channel; this will prevent parents from sending their children for the purpose of obtaining clothes; it will prevent them from going from one school to another for this object; it will free teachers from much labor and embarrassment; it will increase their influence, and make their instructions more effective. That a proper distribution may be made, the families must be visited, and their character and circumstances ascertained by personal investigation. Would those, who have leisure and wealth, engage heartily in this labor of love, would they in this manner go about doing good, hundreds of children would be added to our schools, and receive the advantages of a religious education, who, otherwise, must grow up in ignorance and vice.

Your primary object is the clothing of distressed children and placing them in schools; it is necessary, therefore, to ascertain fully the exact circumstances of the families recommended, prior to any assistance being afforded.

You are required to visit every family and child recommended to your notice, within a reasonable distance, and you are particularly enjoined to impress upon the minds of the visited parents the necessity of attending a place of worship, and the great advantage arising from their children's attending Sunday and other schools.

Being satisfied that a strict and personal investigation of every case should precede the extension of relief, we have thus ventured to suggest the vital importance of this minute inquiry into the wants and situation of the indigent and the afflicted, by which alone, the artifices of imposters can be detected, and poverty and misfortune distinguished from indolence, profligacy, and guilt. By tracing to their source those evils which afflict industrious poverty, and applying the proper remedy to the cause of these miseries, the relief which it is your object to extend, becomes a permanent blessing instead of a temporary alleviation. Another object of your institution would be to provide suitable clothing for children who are placed at those schools in which it is not provided, (if there are any such) and the parents of *which are too poor to afford the requisite supply.* There

is a natural, and perhaps a pardonable pride even in the lowest classes of the community, which prevents them from sending their children to those schools where the blessings of education are gratuitously conferred, if they are unable to clothe them in a decent and respectable manner; and in removing this obstacle to the improvement of a numerous and highly important class of the community you acquire a powerful claim to the confidence and gratitude of the parents, which leads to many happy results.

When your affairs are thus conducted, the punctual attendance of the children at the various schools, and at places of religious worship, will be much more general, the rapid progress which many of them will make in learning, and in acquiring habits of *order* and *morality*, will be such as to surpass your most sanguine expectations; while the corresponding improvement, produced by a natural and happy re-action in the manners and conduct of their parents and families, will render still more evident the benefits of your institution. May the reflection that it is impossible to set barriers to the progress of good, or to foresee at what precise point the influence and example of pure benevolence shall terminate, cause you to make the most unremitting exertions.

O, let us beware of that sort of religion which does not expand the heart in love to God, as well as in fervent kindness and charity to our fellow-creatures; and let us, we will add, beware of that sort of kindness which consists much in soft and civil words, but very little in beneficent and self-denying actions.—“For, if a brother or a sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful for the body, what doth it profit?”

The day is coming when all your charities will be noticed and rewarded, whether they be sums of money which you have bestowed, visits which you have made to the poor, attention which you have paid to the fatherless and the widow, hospitality which you have exercised toward the foreigner and the stranger, condescensions which you have shown toward the prisoner, or the various comforts which you have administered to the afflicted. It is not, indeed, the sum given that will, in

the Lord's sight, determine the character ; for the widow's mite will, hereafter, count for a larger sum than many an admired donation of the affluent—" whose shall have given even a cup of cold water to one of the little one's of Christ's flock, in the name of a disciple, shall in nowise lose his reward."

Go on, respected friends, fellow-laborers in charitable institutions, continue to " visit the widows and fatherless in their affliction ;" respect and succour the hoary head ; and, when parents are laid in the grave, lead to a happy asylum the destitute orphan ; visit the sick, smooth the dying pillow, and direct the sin-sick soul to a crucified, exalted, and interceding Saviour ; *clothe the naked*, and cheer dejected industry ; dispense the sacred scriptures to the poor " without money and without price."

It is devoutly to be wished that all the ladies of our country, who read this address, and who feel an interest in the cause of Christ and suffering humanity, may hasten to form or connect themselves with one of these valuable societies, and try to redeem the time before it is too late.

AN ADDRESS

*To the Superintendants and Teachers of Sunday Schools,
on the various duties which devolve upon them.*

Observation and experience have abundantly confirmed the opinion, that childhood and youth are the proper seasons for informing the mind ; as the dispositions and habits then contracted grow up with increasing years, and frequently attend us through the after stages of life, and render us either a blessing or a curse to society, and influences our happiness or misery beyond the grave ; it is therefore a great trust which is committed to you, and much, under God, depends on the part you act therein. Your work is of the highest order—the end you aim at is the renovation of the human mind, and the salvation of the immortal soul ; besides giving them that instruction which will make them useful in this life, and which would never be obtained, by a considerable

proportion of them, but by your gratuitous labours.—The object, therefore, is worthy the attention of persons of the highest standing in society, and claims our warmest wishes, our deepest interests, and our utmost exertions to carry it into effect. It is highly necessary that you should be deeply impressed with a sense of its great importance.

To the success of any exertions whatever, it is necessary that the object to which they are directed, should be distinctly understood. Any confusion on this point will be attended with a fluctuation of design and an imbecility of endeavor, but ill calculated to ensure success. There is a just ground of apprehension, that many who are engaged in the work of Sunday School instruction, are but imperfectly acquainted with its ultimate end.

It is to be feared concerning some, that in giving their assistance to this cause, nothing further enters into their view, *than to teach the children to read*. In the estimation of such persons, these institutions seem to rank no higher than ordinary day schools. But let such teachers be informed that this highest elevation of their purpose, is but the beginning of the ascent which leads to the summit of the institution.

We admit that where no higher aim than this is taken, though so much below the proper mark, much benefit is likely to accrue to the children, to their immediate connexions, and to society at large. Where no effort is made to form the character, and nothing more in fact is done, than simply to communicate the art of reading, a vast benefit is conferred upon those who are deprived of the advantages of common schools. Because the very elements of education have a tendency to elevate the character, and, in some measure, to correct and subdue the taste for gross sensuality.

Others, as the ultimate object of their efforts, connect with the rudiments of knowledge, considerable attention to *habits of order, industry and morality*. They are most laudably anxious to form the character of the children, so that they may rise into life an industrious, orderly, and sober race. This also is of vast importance, and subordinate only to what we shall afterwards propose as the ultimate end of all your endeavors. To tame the

ferocity of the unsubdued passions of many children ; to repress the excessive rudeness of their manners ; to chasten the disgusting and demoralizing tenor of their language ; to subdue the stubborn rebellion of their wills ; to render them honest, obedient, courteous, industrious submissive, and orderly, should be an object worthy the attention of all engaged in the labor of Sunday Schools. Delightful and important as it is, to accomplish all we have yet mentioned, you must look higher still for the summit of your hopes. A man may be all we have represented ; he may be industrious, orderly, and moral, and still be destitute of that faith and holiness, without which no man shall see the Lord."

Addressing you as believers in all that revelation teaches concerning the nature, condition, and destiny of man, it is for you to consider, that each of the children, which are every Sabbath beneath your care, carries in his bosom a soul as valuable, and as durable as that which the Creator has lodged in your own. Neither poverty, ignorance, nor vice, can sever the tie which binds man to immortality.

And as these children partake with you in the dignity of immortality, so do they also in the degradation and ruin of the fall. Without the duties required in your own case, in order to obtain eternal life, they will never possess it. Faith, repentance, and holiness ; or, in other words, regeneration, justification, and sanctification, are as indispensable in their case as in yours.— Their danger of losing all the rich blessings of salvation, unless great exertions be made to instruct and interest their minds, is imminent and obvious. What then must be the object of a Sunday School teacher's exertions ? It is to impart that religious knowledge, to produce those religious impressions, to form those religious habits, and to plant those moral principles, which shall be crowned with the *salvation of their immortal souls* ; or, to be instrumental in producing that conviction of sin, that repentance toward God, that faith in the Lord Jesus Christ, that habitual subjection in the heart and life to the authority of the scriptures, which constitutes at once the *form and power of genuine godliness*.

Here then you see your object, and you perceive that *it includes every other in itself*. To aim at any thing

lower than this, as your last and largest purpose, to be content with only some general improvement of character, when you are encouraged to hope for an entire renovation of the heart, is to conduct the objects of your benevolence with decency down to the grave, without attempting to provide them with the means of a glorious resurrection. To train them up in the way of sincere and undefiled religion, is an object of such immense moment, that, compared with this, an ability to read and write, or even all the refinements of life, have not the weight of a feather.

And the truth must be told, that wherever religious education is neglected, the mere tendency of knowledge to the production of moral good is, in most cases, lamentably and successfully counteracted by the dreadful power of human depravity.

Sunday Schools, to be contemplated in their true light, should be viewed as nurseries for the Church of God, as bearing an intimate connexion with the unseen world, and as ultimately intended to people the realms of glory with "the spirits of just men made perfect."—*The salvation of the immortal soul*, a phrase than which one more sublime and interesting can never drop from the lips or the pen of man, describes your last and noblest purpose.

In what way this object is most likely to be effected, remains now to be considered:—

1. Labor to impart to the children, as speedily as possible, a correct method of reading. This is the first thing to be attended to; and as it is the basis of all which is to follow, it should be done well. If they have often to spell a word, and still oftener to pass by a word which they cannot spell, they will be much impeded in their instruction, and perhaps give up the matter in utter despair. If they do not acquire a tolerable facility in reading at school, they will be apt to neglect it afterwards. Therefore do not push them forward faster than they can be able to read with ease and correctness.

2. You are to seek the great object of your labors by a course of religious instruction, judiciously adapted to the capacities of the children. And the arrangement of the exercises in every school should be such, as to allow a sufficient opportunity for explaining and enforcing

the principles of religion; in forming the very ground work of which, it is of the greatest importance to produce a trembling reverence for the authority of the sacred scriptures. The first idea impressed upon their minds, ought to be that the Bible is the WORD OF GOD, and therefore must be true.

Let it be an object of solicitude with you to impart to your pupils a correct view of the leading doctrines of revelation. Explain to them the moral attributes of the Deity, his holiness as opposed to all iniquity, his truth as manifested in the accomplishment of his word, and his mercy which inclines him to pity the miserable; teach them the purity of his law, as pronouncing condemnation on a sinful thought; endeavor to make them understand the exceeding sinfulness of sin, as breaking through all the obligations imposed upon the conscience by the majesty and goodness of God; unfold to them their situation, as under the wrath of God on account of their sins; show them their inability, either to atone for their guilt or to renovate their nature; lead them to Calvary, and develop the design of the Savior's death, as a sacrifice for sin, and teach them to rely upon his merits alone for salvation; direct them to the holy spirit as the fountain of grace and strength, for the renewal of their hearts. In connexion with this, lay before them all the branches of christian duty; those which relate to God, such as faith, repentance, love, obedience, and prayer: and those which relate to man, as obedience to parents, honesty to their employers, and kindness to all. Enforce upon them the obligations of the Sabbath and public worship: and particularly impress upon them that genuine religion which, while it is founded on a belief of God's word, does not consist merely of abstract feelings or occasional duties, but in a principle of submission to the revealed will of Jehovah, implanted deep in the human heart, pervading the conduct, and spreading over the whole character, so as to form a holy, useful, and happy man.

The experience of all ages bears testimony to the utility of catechising; and, if well improved, it affords a most favorable opportunity for communicating religious knowledge. To accomplish this end, you should do more than simply ask the questions and receive the

answers as they are ranged in the book: you must descend to a familiar explanation—every answer should be regarded as a text, which, by a few short remarks, you should illustrate to their understandings, and enforce upon their consciences. It will be found an excellent method to explain one Sunday, what is to be committed to memory during the week, and repeated as a task the next, when they should be required to repeat the answers to those passages previously explained. Particular care should be taken that the lessons are well committed. But among many Sunday School teachers there is but one criterion by which they judge the talent, and measure the improvement of the scholars.—Those who are able to recite the greatest number of verses, are considered the brightest ornaments of the school. This act of committing to memory two or three chapters of the Bible in the course of a week, is not surely the only means of improvement. Our success in teaching depends not upon the number of verses recited, but upon the number of passages understood.—Teachers are expected to *explain* as well as to *hear*.—Any boy in the school who can read is as well qualified for a teacher as the most experienced man, should a mere listening to a number of verses be the only duty. To *hear* a lesson, and to *teach* one, are very different things.

The plan generally pursued, of encouraging children to commit to memory hymns, prayers, and portions of scripture, especially the latter, should be perseveringly continued.* It is also very useful to examine the children as to their remembrance of the texts and sermons which they hear in the house of God—this will keep their attention alive to what is delivered from the pulpit, and lead them to recognize their own interests in the solemnities of public worship.

Such, among other means of communicating religious instruction, appear to be eminently adapted to promote this important end.

* The great Baxter said some years before he died, that he esteemed catechising to be so necessary and useful, that he would be contented to spend the remaining part of his life in that work, though he should do nothing else.

3. But as many know the theory of divine truth, without feeling its influence on the heart, or exhibiting it in the life, it will be necessary that you should labor to produce religious impressions, as well as to communicate religious instruction. Let your aim be visible in your conduct, so that the children may be convinced that, until they are brought to fear God and serve him in truth, you have not attained the object of your labors. Let all your actions be characterised by an impressive solemnity; take care of treating sacred subjects with lightness; never suffer the holy scriptures to be read but with the greatest reverence; mingle a devotional spirit with all you do. By all that is awful and sublime in religion admonish and exhort the children: endeavor to awe them by the terrors of the Lord, and melt them by his mercies.

4. It is exceedingly important that you should be partakers of real religion. See that ye be real christians yourselves, habitually reading, meditating, praying, and conversing with your own hearts, under the influence of the Holy Ghost, otherwise the gospel, which you teach to others, is hid to you. After having sat for a time at the gate of heaven, to point others into it, and devoting your time to show them the way of salvation, must your own lamp go out in everlasting darkness!—must you, in an awful manner, sink under the weight of neglected truths and slighted convictions!

5. A teacher should possess an accurate and tolerably extensive knowledge of divine truth. To much love in the heart you should seek to add much light in the mind. You should have such an acquaintance with your Bible as to know to what parts of it more particularly to direct the attention of your scholars; you should devote much time to reading the scriptures, and theological books: ponder much before God what proper qualifications you have for teaching, and labor to increase them—"to him that hath shall be given." What ability have you to make the deep mysteries of the gospel plain to persons of weak capacities, or tender minds, and to represent things delightful or terrible in a proper and affecting manner?—what quickness in conceiving—what inclination in studying divine things, which may qualify you in a plain, serious, and earnest manner, to impress

the truths of God strongly upon the minds of youth. Thrice happy teacher, whose deeply experienced heart is, next to his Bible, his principle note-book!

See that your aim in entering into, or executing your office, be single and disinterested; that you seek not honor and glory of men, but the honor of Christ and his Father, in the eternal salvation of souls; and have determined to prosecute this aim through whatever distress or difficulty the Lord may be pleased to lay in your way. There can be no motive to stimulate you to the conscientious and faithful discharge of the duties of the station you have voluntarily chosen, but by a tender concern for the temporal and spiritual welfare of the children committed to your care. If any inferior motive should influence you, you are not essentially qualified for the office which you fill, nor possessed of a stimulus strong enough for the service it requires, and though for a season you may persevere, yet in an evil hour you will faint and fail.

6. With an affectionate, unite a grave and dignified manner; this is indispensably necessary. Their union forms the perfection of official conduct. We would not be understood as wishing to envelop the schools of religion in the gloomy shade of a melancholy moroseness. You should be as remote from this disposition as its opposite extreme, a trifling levity. But you must keep up your authority; and this, can only be maintained by a dignified sedateness of manners; for, if you cannot secure obedience, you had better retire. Let your method of addressing them in common conversation be dignified and respectful. Call them by their proper names—avoid all jesting and low familiarity, together with the laugh of jocular merriment; always deliberate before you command or threaten, and then never relax afterwards: your great aim should be that they may both love and respect you. What is more common than a weak, irritating exercise of power, which teazes the child and frets his temper, while it rarely commands his obedience? It is from the result of experience that authority is to be established—rather by actions than words. In mind and action you should be firm, and in manner mild and quiet. With children, a vigilant superintendence is required, but not a frequent interference.

Permit us here to remind you of the necessity of avoiding a showy and expensive mode of dress, and to recommend the utmost simplicity and neatness of apparel, as of great importance in your office. The children must have far more solid reflection, and far more just discrimination, than can be expected in their circumstances, not to be fascinated with an exhibition, on your part, of gay attire.

In prescribing to you, therefore, the manner in which your duties are to be discharged, we recommend an affectionate and conciliating temper; not that indulgence which slackens the reins of authority, and which, by abandoning the children to their inclinations, is more destructive than tyranny.—Secure their affections, and you can then almost accomplish any thing; without these you may despair, but possessed of these the work will be easy. Fear of you may urge them to the performance of the appointed task, but it is only love that will induce them to drink in your sentiments.

7. Study the dispositions and capacities of the scholars. They are as diversified as the leaves of the forest; to adapt your instructions and discipline to the multiplicity of their dispositions, is considered indispensable to the prosperity of your enterprise. In such a course the knowledge of human nature is extended—every recitation affords an opportunity for watching the springs of human action, and of exercising that penetrating scrutiny which will ascertain the bent of the disposition, that it may be moulded in the right way, so that teacher and pupil may reap mutual advantage. Every heart is not moved by the same springs, and you may touch a chord successfully in one bosom, which will not vibrate in another. Unless there is discrimination and judgment in your management you will plunge yourself into endless perplexities. This proves the necessity of teachers being permanently attached to particular classes.

8. Exercise great judgment in the distribution of rewards and punishments. This is the most difficult part of the business of instruction.

Perhaps the best criterion for the application of rewards is the early and regular attendance of the scholars; taking into account their general conduct and behaviour. *This in some schools is done quarterly, from an exam-*

ination of the roll books, making out a list of those scholars whose attendance has been agreeable to the rule, and distributing the rewards accordingly. At the same time it should be observed that rewards, though they form a part of the system of many schools, are not indispensably requisite; on the contrary, in many of the larger schools they are not given. If, however, it be thought adviseable on opening a new school, to make use of such a stimulus, it should be done sparingly and cautiously, that the loss may not be severely felt, should it afterwards be thought prudent to withhold them. For, if the school be conducted upon proper principles, the children will soon feel that attachment to it which no system of rewards can produce. To such scholars as have continued in the school a stated time, and have behaved well, the presentation of a Bible or Testament on leaving the school is highly desirable.

Much the same strain of remark will apply to punishment. As chastisement is sometimes necessary, it is the duty of superintendants to maintain wholesome discipline. Nothing can be accomplished without system, and there is no system without discipline, which, to be correct, must be established on fixed principles. Not the discipline of passion, or of momentary rage, appealing to no standard, and acting by no rule. It must be uniform and impartial in its exercise. Every deviation from it will lessen its authority, and the uncertainty of its administration destroy its influence. Let chastisement always be attended with an obvious regard to the interest of its subject. Your great object in all cases of misconduct should be to produce a cordial concern for the fault. You ought to endeavor to conduct punishment in such a manner as would be least likely to irritate or exasperate the feelings of the delinquent, and to convince them that their offence is committed chiefly against God.

9. With a heart most deeply interested in the work, pursue your exertions with unwearied perseverance and patience.

That teacher who feels no conviction of the importance of the cause, and no solicitude about its issue, who has been led into the school by no motive at all, or at best, no other motive than to follow the example, or to

gratify the desires of others, has entered upon a station for which he is ill qualified. It is painful to observe with what a sauntering indifference some perform the duties of the school. It is evident that such persons have never given their hearts to this cause. A teacher that has not patience to communicate knowledge drop by drop, and to bear with the constitutional dullness, the willful neglect, and the insolent disobedience of many children, should not think of undertaking their instruction. You should not let any common occurrence divert you from a discharge of your duties. Without a firm and steady attachment to the business he has engaged in, a teacher is in great danger of being induced to leave his post.

10. Punctuality in a teacher is vitally connected with the prosperity of the school. It is obvious to every thinking mind, that the existence of a Sunday School depends materially upon diligent attendance and punctuality ; for, so long as the teachers respect their engagements, it will grow and prosper ; and, in proportion as they decline it will also decay. This is clear to any one who considers the subject. If there be no teachers to instruct, it cannot be expected there will long be scholars ; if there be nobody to attend the children to public worship, they cannot go ; for here it should be considered, are no hirelings to supply deficiencies. Let every one who neglects to attend his class, carefully consider these few things :—1. By so doing he has betrayed the trust reposed in him. 2. He has deranged the order of the school. 3. He has deprived a portion of the children of their instruction. 4. He has set an example to his fellow laborers, which, if followed, must enervate and finally overturn the institution, and with it all its good effects. Let no one say—“ Surely, I may stay away, they can do without me ; one can make no great difference.” Rather let him blush if he has indulged a thought so ungenerous, as that of throwing the weight of his labor upon another, who has no more interest in the matter than himself.

The welfare of the school may be said with truth, to depend more upon the promptitude of the teacher to his appointments than upon his abilities ; for, by regular attendance, a person will soon become qualified to fill the

place allotted him, while neglect renders the more able almost useless. It may therefore be confidently affirmed, that in a teacher of such a school as this, *punctuality is more than talents*; for with the *first* things they will go on, but with the *last* alone they cannot proceed.

The evil which the late attendance of teachers is productive of, might also be mentioned, and that not only as it respects the example set before the children, together with the large proportion of their precious time by this means lost; but as it necessarily prevents teachers from calling their scholars to account, when they are guilty themselves.

11. Crown all your labors with fervent and habitual prayer. A spirit of earnest prayer should be the living soul of all your conduct. While your eye is fixed upon the children, your heart should be lifted up to God—he loves the prayers of his people, and especially delights in those of pious benevolence. Importune him, therefore, to bless your efforts: confess to him that the work of conversion is all his own; hang the interests of the school upon his arm, and spread them before the light of his countenance; especially on the morning of the Sabbath, in the prospect of your exertions for the day, let your principal subject of prayer be the welfare of the children. Those who are most sincere in their entreaties will be most successful; while those, by whom this duty is neglected, will totally fail.

Our limits will not permit us to expatiate on the other various and important duties of the teacher, we will merely suggest a few short hints, leaving it with the reader to enlarge upon them:—

The duties of Teachers to each other.

1. Cultivate a spirit of reciprocal affection.
2. There should be a cordial and general co-operation in every thing which concerns the institution.
3. Never make the real or supposed faults of one teacher a matter of conversation with others.
4. Address each other with kindness and respect.
5. Never interfere with the duties of each other.
6. Be very careful to discharge the general duties of your office in a manner suitable to your age, sex, and condition in life.
7. Prayer is a duty which the teachers of a Sunday School mutually owe to each other.

The Discouragements of Sunday School Teachers.

1. Discouragement will frequently arise from the children.
2. A source of discouragement is often found in the conduct of the children's parents.
3. Sometimes you are cast down by the unconcern which is manifested by the senior and more respectable members of the church.
4. The mind of a teacher is very often discouraged by the want of an efficient co-operation in his fellow-laborers.

The most effectual means of keeping up the spirit of the Office.

1. Keep in view the ultimate object of your labors.
2. Well conducted Sunday School Unions have a tendency to promote the spirit of your office.
3. Occasional meetings among the teachers of the same school for conversation and prayer, in immediate reference to their joint labors, are exceedingly beneficial.
4. Ministerial assistance, in the way of exhortation, inspection, and advice, would powerfully contribute to keep up the true spirit of the office.
5. A constant perusal of publications that relate to Sunday School instruction, especially the details of successful exertion, would be of incalculable utility.
6. An imitation of the best examples will be productive of the most beneficial effects.
7. Occasionally devoting a portion of time to examine the state of the mind, in reference to your duties, would be a means of improvement.

Motives for diligence in the Work.

1. Dwell upon the value of Sunday Schools to all the interests of society.
2. Dwell upon the incalculable worth of immortal souls.
3. Consider to what indefinite lengths your usefulness may extend.
4. Think upon the shortness of the time in which the children will enjoy your care.
5. Remember how transient the season in which you can be employed in these labors of love.
6. Dwell upon the honor of being instrumental in imparting moral, spiritual, and eternal benefits.
7. Reflect what might be the result, if all teachers were possessed of suitable qualifications, and were to devote themselves to the duties of their office with all possible diligence.
8. Anticipate the approving testimony which, at the last day, the Lord Jesus shall bear to all those who have promoted his cause.

A Sunday School teacher, who enters into the spirit of his work, will carry the impression of it into all his

researches after knowledge—he will study that he may be able to communicate. The duties of teachers are such as obviously tend to the improvement of their whole character, and especially as they require the exercise of every good affection, they are suited to promote their spiritual interests, to assist their progress in the divine life, and to enlarge their capacities for usefulness and happiness. Let all your instructions have reference to religious improvement. Labor to improve the understanding more than to load the memory. Constantly and privately enforce the necessity of prayer. Make every service interesting to youthful minds. Be short in your prayers and addresses; *where weariness begins devotion ends*. Visit the parents and children at home; induce them to love and respect you as their best friend. Gain a knowledge of the conduct and chosen companions of your pupils when they are not under your care; and speak, as occasion admits, to each child individually: many opportunities occur for general exhortation, but these are not so apt to be applied by the hearers to themselves. Endeavor to reprove and keep the children in strict order, during divine service, by a look.

See that your behaviour is such as you would wish your pupils to imitate. As children are very observing, a teacher ought to keep a proper guard over his conduct. They can read the lives of their teachers better than their books, they will understand them better, nor will the impression these make be so easily effaced.—Practice then every virtue and every excellence which you wish to enforce on them, or you cannot recommend it with propriety, or urge it with success.

If you are anxious for the prosperity of the school, and are determined to make yourselves as useful as possible, frequently indulge in such reflections as these: What is the prevailing motive by which I am influenced in this business? Is it the force of example, the power of intreaty, or the claims of duty which has placed me here? Or is it the love of publicity, the desire of praise, or the wish to live in the good opinion of my friends? Or is it to employ the intervals of worship which, otherwise, would hang heavily on my hands? Or is it to enjoy the pleasant society I meet with here? Do I dread the hour of teaching, and go to the school

AN ADDRESS

with a heavy heart ? Or do I love the work so well—am I so ardently attached to it—and does the consideration of the value of the soul press so heavily upon me that I long for the return of the Sabbath, that I may renew my labors for their salvation, that I may strive to excite the feelings, and strengthen the impression which the last six days have weakened ?

A consideration of the following points will enable you to ascertain the motives by which you are influenced:—What is the general spirit in which I discharge the duties of my office ? Am I condescending and conciliating ? Do I become humble and affectionate, and conform to the regulations of the school ? Do I lose my consequence, forget my rank in society, and every consideration, but that I am a Sunday School teacher, when I enter the room. Do I wish to do every thing, to be every thing, and to conform to every thing, which, in the judgment of the majority, will promote the interest of the institution ? Am I patient—not soon weary—willing to repeat the question—to answer the inquiry—to explain the difficulty—to communicate the information, again and again, as often as ignorance, forgetfulness, and inattention may require, never giving up till the time is exhausted ? Is there any thing in my conduct, in connexion with the school, which on a review of it, I am induced to censure, and ought to amend ? Have I been light, frivolous, or vain, in my deportment ? Have I indulged in conversation with those who were so disposed, rather than to attend with diligence ? Has my business been not to propose and answer frivolous inquiries, not to discuss the failings and foibles of other teachers, not to learn and communicate the news, but rather to persevere in the proper business of my class—too much occupied myself to know how others are employed ?

If the foregoing self-examination, as to motive and line of conduct, is not duly regarded, your school room will become a place of assignation, and the sanctity of the Sabbath will be violated, by connecting the professed work of instruction with your own amusement. See that your minds be deeply impressed with the nature, extent, and importance of your charge, that therein it is required of you to be faithful; never withholding any

profitable instruction, reproof, or encouragement—knowing the terror of the Lord, and feeling deeply the account which you and your hearers must give to him, of your whole conduct in the day of judgment. If your work be to transact matters of everlasting import between an infinite God and immortal, but perishing souls, if the honor and privilege of it be so invaluable, what inexpressible need have you of habitual dependance on Christ by a living faith. What self-denial, what ardent love to Christ and his Father, what a disinterested regard to his honor, what compassion to souls, what prudence, what faithfulness, what humility and holy zeal, what spirituality of mind and conversation, what order, what plainness, what fervor, what just temperance of mildness and severity, is necessary throughout.

Be ye faithful even unto death, and Christ shall give you a crown of life. He that endures to the end, shall be saved; but if any one draw back, my soul (saith the Lord) shall have no pleasure in him.

ADVICE

To persons newly entered on the employment of Sunday School Teaching.

Those who have had competent experience in Sunday Schools, cannot have failed to observe with regret, how many individuals have offered themselves as laborers in the work, who, after engaging in it for a short period, have suddenly withdrawn, and abandoned the cause they had espoused.

Of such they have frequently lamented—"ye did run well"—and inquired with affectionate solicitude the reasons of their declension. It is generally admitted, that to desert from a standard is a crime; and the words of our Saviour recur forcibly to the mind—"whoso putteth his hand to the plough, and looketh back, is not fit for the kingdom of God." The principle causes to which this desertion must be attributed, are most probably these:—They entered on the work without consideration, and having raised expectations of it wholly chimerical, and not apprehending any difficulties, they have been alarmed at finding their ideas of the employ-

ment erroneous, and their task tedious and arduous.—In consequence, their temporary zeal having evaporated, they relinquish their office as hastily and as inconsiderately as they assumed it. Some have been induced to resign on account of a misunderstanding with their associates; others because they have taken a dislike to the arrangements of the school, which not unfrequently induces a teacher to make his own measures a condition of continuing in office. Some young persons have quitted their stations, because there were none in the school of equal standing with themselves in life. And marriage has frequently put a close to their labors.

It may, therefore, be rendering a general service to the cause of Sunday Schools, to give some advice to persons entering as teachers: To you who have entered on this delightful, but arduous employment, and who are hesitating whether you will render your exertions permanent, these hints are addressed, and your attentive perusal of them is entreated.

You have commenced a good work—an office in itself honorable, and which needs no commendation, since it aims at annihilating moral degradation, enlightening the mind, and saving the soul. In endeavoring then to excite you (in addition to what has already been said) to a determination no longer to halt between two opinions, but to devote all your energies to the cause you have embraced, consider the object you have in view; it is nothing less than the salvation of immortal souls! an object which can never be sufficiently estimated. If you can, by instilling into the minds of our youth principles of moral and religious truth, promote a higher object, a whole life dedicated to the service should be esteemed a trivial sacrifice. If, then, you feel at any time disposed to retire from an office which affords such prospects of unlimited usefulness, remember the high object you have in view, and suffer nothing of a trivial nature to cause a relaxation or an abandonment of your exertions.

Many, doubtless, there are, who quitted the work on account of meeting with difficulties wholly unexpected, and for which they were totally unprepared. Not having anticipated any thing but a smooth and easy pro-

gress, they were cast down by the first discouragement, and renounced without further trial, a service in which they might have been eminently useful. Although there are difficulties and trials in teaching of no ordinary nature, yet they are not insurmountable, and we have ample encouragement to persevere, since the impediments to be encountered can never for a moment be compared with the success which has already, and will undoubtedly continue to attend them. You will have to sacrifice much of your time—the Sabbath which you have been accustomed to regard as at your own disposal for religious purposes, must sometimes be partly devoted to the welfare of the children. You will have to combat with their ignorance, their dullness, and often with their stupidity. There is a wide difference in the capabilities of children; one will acquire as much knowledge in a month as another will scarcely attain in three. It is doubtless, discouraging to observe your endeavors ineffectual, and your pupils making but comparatively little progress; let your thoughts revert to your own early days, and from the difficulties you experienced in the acquirement of knowledge, learn to bear with patience the trials you meet with. It appears easy when you have gained the summit of the hill, but remember, they are now toiling up the ascent, and let it be your endeavor to stimulate and encourage them until they reach it.

The ingratitude of your charge may sometimes affect you; they do not value your exertions, nor estimate the sacrifice you make: But how can it be expected?—they are insensible of the benefits they receive now, you must look for their gratitude in future years, when they have learned to esteem it. In all your duties be consoled by the reflection, that though much of your instruction may fall by the way-side, some will indubitably fall into good ground: and having sown the seed, you may safely leave it with Him, who has said, “it shall not return unto him void.”

Let all your instructions be given in an affectionate and kind manner; the least approach to harshness and severity is injurious, except in cases of misconduct.—Endeavor to convince them that their present welfare and eternal happiness are the sole aim of your exer-

tions : let a sauvity of temper and sweetness of disposition be evinced towards them. On all occasions study simplicity of language and brevity in your observations ; the youthful mind must not be overburthened, and the little you say must be accommodated to their juvenile ideas—remember they are but children ! At the same time guard against too great a familiarity ; but while you cultivate assiduously the affections, aim, at the same instant, to attain the respect of your charge.

With regard to your fellow-laborers recollect, that as you are young in the service, you have necessarily much to learn. Be willing, therefore, to concede your own opinion to that of experienced teachers ; cultivate their friendship, emulate their zeal, and maintain a social intercourse with them : never give the least cause to interrupt their harmony, but if discord be sown, strive to eradicate the seeds. In fine, if you have entered on the work unadvisedly, without calculating on its difficulties and trials as well as its pleasures and enjoyments, if you have formed undue anticipations of success which have not been realized, if you have painted scenes which have proved illusory, be advised still to continue your labors. That, eventually, success will crown all our undertakings, if formed and pursued with a view to the glory of God and the salvation of souls, cannot for a moment be doubted. We must not expect too much, and the word of God has taught us patiently to wait, and follow the example of the husbandman, who hath long patience, till the early and latter rain having fallen, the seed springs up, and yields a productive harvest.

Be then stimulated rather to increased exertion, instead of wishing to retire from your labors ; the work is arduous, but it is noble—the object is distant, but it is important—the effects are slow, but they are certain.—“ Be ye steadfast, unmoveable, always abounding in the work of the Lord ; forasmuch as ye know that your labor is not in vain in the Lord.”

Be yours the bliss, in wisdom's way,
To guide untutor'd youth ;
And lead the mind, that went astray,
To piety and truth.

ADVICE TO A SUNDAY SCHOOL YOUTH.

It is presumed you know that you are an accountable being, and must one day appear before the judgment seat of Christ, and receive approval or condemnation from his lips, and that there are but two places provided to receive all the race of Adam, one of inexpressible happiness, the other of extreme and eternal misery, and that all the persons of whom you have ever heard or read, of whatever age or station, all the companions of your youth, and every individual of the families to which you belong, are assuredly travelling toward one or other of these places, or are already fixed there for ever.

Have you not experienced some solemn thoughts of death, of judgment, and eternity, which have given you an inward terror and alarm, feeling unprepared to meet them. You know that you have many times disobeyed your parents; that you have not always kept the truth inviolate; that you have had envious and malicious thoughts towards your young companions; perhaps you have taken God's holy name in vain—do you not feel then an inward conviction that you are unfit to dwell with him in heaven, and that some change must take place in you, or you will never be admitted there? Many persons have gone thus far, and then Satan has employed one of his common and unsuspected, but most successful snares, and persuaded them that neither childhood or youth was the proper season for religious exercises and affections, and that after a few years or when they shall attain to the age of their parents, they would find it much easier to acquire religion and to keep God's commandments than at their early age. Alas! my dear young friend, how false is this—ask experienced christians, and they will tell you, that the engagements and increasing cares of advancing life, are greater barriers to the acquisition of religion than the pleasures and amusements of youth.

If you feel any interest in this subject, examine it for yourself, and God grant that you may feel an interest in it before it be for ever too late. In all the great revivals of religion, a majority of the converts have been under twenty, some fourteen, thirteen, and twelve years of age. If you will take the trouble to read the lives of pious persons, you will not find many who experienced religion after middle life. Many of them experienced religion in childhood. My young friend, the Scripture cautions you against being hardened through the deceitfulness of sin: It is this which makes it so difficult to obtain religion in future life. Those sins which greatly distress a young person at fifteen, at twenty can be committed with little remorse, and at thirty practised daily without the least check of conscience or sense of guilt. It is not the nature of the sin which has changed as the person has advanced in life, nor has it become less hateful in the sight of God, but will assuredly receive as great a punishment in the eternal world, as though the transgressor had been more sensible of his crimes. That religious truth which fills young eyes with tears,

and causes young hearts to beat, will be heard by persons of maturer years with perfect unconcern. It is probable that no period of your life will ever arrive when you will find your heart more disposed to receive divine truth than at the present.

The longer you live without God, the harder will it be to find him. There is another artifice, my dear young friend, which Satan practises upon you, and which has, perhaps, destroyed as many souls as the one already mentioned; it is an endeavor to persuade you that you can obtain religion whenever you wish.—But this is contradicted both in the word and providence of God. We are told, in several passages in the scripture, there is a time when the patience of God is clear gone for ever; and that he will shut his ears to the cries of sinners. If persons can obtain religion whenever they wish: Why do not *all* persons obtain it when they are brought to their death beds, and die in peace?—You know this is not always the case—you frequently hear of wicked persons who die in great distress. They have lived such wretched lives, and have neglected the affairs of their souls so long, that they have no expectation of being made happy after death, but begin already to feel some of that torment which will never end. If you have broken the laws of God, and despised his authority, can you reasonably suppose he will give you consolation upon your dying bed, when your opportunity for glorifying him, or benefitting your fellow beings in this world, is closing for ever? He may, it is true—for “who shall limit the Holy One of Israel.” But is there any reason to think he will? Does he not generally leave such to perish in their sins? There is no time to be lost. Do you not hear christians praying for you, intreating God, that he would have mercy on the rising generation, and turn their hearts to himself. They pray thus, because they know the value of the soul, and that this life is the only opportunity afforded for securing its eternal interests, and that youth is the period for which there is the greatest probability that their prayers will be heard. The Bible hath a light and life, a power and sweetness in it, which no other book hath, and by it your soul must be quickened and live, or you must be lost for ever; and the more closely you press the words of the Bible to your own heart, and pray, and think them over before God, you will find them the more powerful and pleasant.

Give yourself to prayer; Jesus hath said, “Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. I love them that love me; and those that seek me early, shall find me. Remember now thy Creator in the days of thy youth.”

By prayer call upon the name of the Lord morning and evening, with fear, and reverence, and honor, as becomes a creature before the great and glorious Monarch of heaven and earth. In the morning make your private prayer unto Almighty God, give him thanks for protecting you during the past night, that he hath brought you to the morning, that he hath prolonged your life to *the present period*; for exposed to a thousand dangers in infancy,

not all your father's care, or mother's tenderness could have preserved you, if God himself had not been, ever present, ever active, and ever kind. Pray earnestly for an increasing aptitude to learn. And while you pray for yourself, include your teachers, your school-fellows, your parents, your friends, and all mankind. Ask his direction in all your ways, and his blessing on your learning, and on whatever you may do agreeable to his will through the day, and to preserve you from the evils and danger of it, and to keep you in obedience to him. A little before going to bed, make again your private prayer to God, returning him thanks for his protection, and for bringing you to the end of the day; desire him to forgive you the sins and failings of the day, and beg his protection over you the night following. Always be attentive to your prayers, and keep your mind upon the business you are about, with seriousness. You must remember you are speaking to the great God of heaven and earth, who, not only sees and observes your outward carriages, but also the very thoughts of your heart and mind.

Honor thy father and mother, (says the apostle) that it may be well with thee, and that thou mayest live long on the earth.—The highest deference, respect and submission, should be shown to parents, because they are next to God, the most proper objects of them. As soon as you arrive at an age when you can thoroughly feel the good effects of your parents' care; and can reflect, as you ought, on all their past acts of goodness and tenderness to you, then, and then alone, you have it in your power to make some return for it. It is your duty then to lay hold on the glorious opportunity. Oh! for the Lord's sake, do not dishonor them, nor break their hearts by your disobedience. It is also your duty to honor and obey those under whose care you are placed.

Never make any one your companion, with whom you would not wish to appear at the judgment seat of Christ, and with whom you would not wish to live for ever. Consider the advantages you enjoy by attending a Sunday School, your teachers are with you to answer your questions, to remove your difficulties, to correct your mistakes, to animate your diligence, and thus to enrich and adorn your mind. Exert, therefore, to the utmost all your abilities. Remember your teachers are your superiors in knowledge, therefore respect, esteem, and obey them. They take a great deal of care to teach you those things which concern your eternal welfare. They attend in the heat and in the cold, they forego many comforts for your good. Appear among the earliest in school, and when there, maintain silent attention. When disobedient children encourage you to loiter about, and play on Sunday, or to absent yourself from school, be not unmindful that God hath made this day holy, and that it is his day, and if you break it, you not only offend your teachers, and your parents, but God. Indulge a generous spirit of emulation, aiming to excel in every useful acquirement. If any of your school fellows discover bad dispositions, prudently avoid them. Attach yourself to those

chiefly who are diligent, thoughtful, and amiable. Read with attention the tracts and books, which from time to time are put into your hands. What time you can spare in the week from your necessary work, your attendance at other schools, and your innocent amusements, devote to getting your Sunday lessons. Improve well the opportunity you have. Do not let a single sabbath pass without being at school. Above all things seek after God, and your everlasting happiness will be secured. But I must conclude. Accept kindly the information and advice which have been given you, by a sincere friend.

ON THE UTILITY

Of establishing a Savings' Fund among the Children of Sunday Schools.

The scheme which has been lately adopted in many places, denominated the Savings' Bank, as a depository for small sums, has been practised in many schools, in foreign places, with considerable benefit, and one school in this city has commenced upon the same principles. To prevent waste of money, children are encouraged to bring every cent they have to spare and deposit it in the hands of the superintendent, or some other person, who keeps an account open with every child who has deposited any thing. This money is to be appropriated to the purchase of such religious books as the child or parent may wish to procure. The most proper time to attend to such business, would be some week day evening, the superintendent and teachers should then meet the children, open and close with prayer, singing, &c. in which the children can be taught to join. (Teachers can also have an opportunity to transact any other business relating to the schools.) It is the least advantage of this plan, that it saves, for the benefit of the children, a considerable sum of money, which would otherwise be spent in the useless gratification of their appetites.

Let the children be taught that every farthing spent in trash is lost, and be encouraged to bring all they can spare to the Savings' Fund. At the end of the year, or at any given period, let them be carefully impressed with the idea, that a considerable sum, by the increase of a little self denial, has been collected from what, at the time, seemed scarcely worth saving; and appropriated to the purchase of such books, as will be of the utmost importance to them. Let them be taught the important sentence, that *much is made up of many littles*. Let them be very forcibly reminded of the ultimate benefits arising from preferring future good to present gratification. We are thus communicating, in an almost imperceptible manner, those saving and frugal habits, which will be of service to them all the days of their life. We are doing more than this, for we are actually communicating more

al benefit. Every thing that induces the human mind to forego immediate gratification for distant good ; every thing that makes the future predominant over the present ; every thing, in short, which even in the smallest degree gives predominance to the principle of hope in the bosom of man, seems to be a preparation for that temper, which displays itself by "looking not at the things which are seen and temporal, but the things which are unseen and eternal."

In some schools, children have in this way aided in the support of foreign missions. The Board of Managers of the American Bible Society, have strongly recommended to the Auxiliaries Societies the more general adoption of the practice of selling the scriptures at reduced prices, in cases where there exists the ability and inclination to purchase. Because, it is believed, that in many cases the Bible would be more highly prized, where the owners have paid a consideration for it, however small, than where it costs them nothing. The Bible and Tract Societies furnish Bibles, Testaments, and tracts at cost. This affords an excellent opportunity for appropriating the money, deposited by the children, to the purchase of the best books for them.

We would, therefore, recommend the immediate adoption of the above plan, in all well regulated Sunday Schools.

ADULT SCHOOLS.

Benevolent individuals, of preceding generations, have exerted themselves for the education of youth ; but that their exertions have been inefficient or too limited, is made evident by the number of laboring poor arrived to years of maturity, who are suffering inexpressible loss, in respect to their mental concerns, from the lamentable ignorance which still prevails among them. To discover a remedy for this great evil, has fallen to the lot of certain individuals, the application of whose talents and industry merits an honorable record in the history of the country for the benefit of which they have been employed in removing from the public mind a long fixed, but erroneous opinion, that persons of mature age were not capable of receiving instruction in the knowledge of letters, or that they could not devote a sufficient portion of their time to acquire the qualification to read. The removal of this injurious apprehension is unquestionably, of high importance, not only to the poor, but to society at large. Some individuals of mature age, we are well aware, have been, from time immemorial, introduced into schools established for the education of children, and have acquired that portion of knowledge which has been essentially serviceable to them through the remainder of life. A few years since, it would have been deemed a whimsical and a chimerical project to have collected a school, of persons from twenty to eighty years of age, under the expectation of being able to teach them to read ; and the man who should have undertaken to effect this object, would have subjected himself to the ridicule of his neighbors ; but happy will it be

for tens of thousands, that there are men whose benevolence has induced them to disregard the sneers of the scornful and incredulous, and make that experiment which has been crowned with success, far exceeding their most sanguine expectations, and opened a most cheering prospect to our views, in the animating contemplation of the moral and religious benefits capable of resulting from it.

These Schools for persons of a mature age are a noble branch of the Sabbath Schools institution. As far as we have been able to ascertain, the greatest success has crowned every exertion which has been made for their establishment, both, in Europe and America. Grown persons feel a reluctance in attending Sunday Schools composed of children; but if one could be established for those above the age of fifteen years, we have no doubt as soon as the plan became generally known, a large number would attend. It is not our intention to recommend any particular measures for the accomplishment of this object, but merely to excite into action the energies of societies or philanthropic individuals, that the whole may soon be put into operation.

We recommend to those who engage in this work, the perusal of a small volume, by Thomas Pole, M. D. containing a history of the origin and progress of Adult Schools, with an account of the beneficial effects already produced on the moral character of some the laboring poor, also considerations on the important advantages of which they are likely to be productive to society, to which is added rules for the government of Adult School Societies, and for the organization of the schools, &c.

Common Schools.

Common Schools throughout the country, are powerful agents in the communication of learning, and may also be extensively useful in disseminating a pure system of morals, and respect for the Christian religion.

But much depends on the character of teachers; for, if they are vicious, their example will spread a baneful influence around them. The evil principles and corrupt lives of teachers certainly contaminate the minds of their young pupils, and turn them from the enlightened and flowery paths of virtue to the dark and guilty wanderings of vice.

Trustees of schools should be very careful in their selection of teachers, as upon the choice, which they may make, depends the future character of our seminaries, and the mental and moral improvement of the rising generation.

The City and township of Cincinnati (Ohio) have been highly favored, with respect to the education of its poor; by the princely endowment of Mr. John Kidd, a foreigner by birth, who, in his last will, bequeathed the sum of one thousand dollars, per annum, for ever, for the education of poor children and youth.

Such an example of disinterested benevolence is well worthy of imitation.

Sunday Schools for People of Colour

It is encouraging to find, says the Rev. Dr. Ely, that the number of colored people taught in the Philadelphia Sunday and Adult School Union, (which embraces schools in the slave holding states) is increasing. It gives us pleasure to state, that there is an awakened attention to and an increased desire for their instruction in the southern part of our country. That there are some difficulties peculiar to their situation and that these have been increased by prejudice, there can be no doubt. It is equally certain that these have been exaggerated and misrepresented, and the evident effect of these misrepresentations is to rivet previously existing prejudices, and to throw obstacles in the way of their education. There are many, very many who are laboring to extend the blessings of education to the coloured people. It is our earnest prayer, that their efforts may be successful, and that our southern brethren, may consider it an important Christian duty to regard those human beings under their control, with indulgent charity.

In some parts of the slave states, Sunday Schools have been for a long time in operation for the benefit of the blacks, and they have met with the approbation of enlightend and liberal men. Instances are frequent of the slaves becoming pious in these schools, and by their greater faithfulness and diligence, adding to the tranquility and happiness of their masters.

A GENERAL SYSTEM,

For the Regulation of Sunday Schools.

We would not presume to circumscribe the sphere of our fellow-laborers within the exact limits of the rules we recommend: for we are well convinced, that the teacher who is faithful to his class, finds that "only a small part of his duty can be expressed in positive rules. He does not bestow his labor as one who has a right to withhold it, or consider that he may remit his exertions when he has performed the regular routine established.

The *first* step necessary to the formation of a school, is, to convene a meeting of those who are likely to engage in it, as the conductors; to elect a superintendent and other officers, explain the object in view, and give to those who are to be engaged in the work, a few general rules for their government as teachers. A society would thus be formed of the superintendent and teachers, which, if regularly continued, would greatly tend to the improvement of schools and the regular discus-

sion of Sunday school affairs, for the government and instruction of teachers in the task they undertake to perform.

The decline of many Sunday Schools may be traced to the irregularity of their commencement. The superintendents being unacquainted with the teachers, and the teachers unacquainted with the routine of a Sunday school, the double labor of instructing both teachers and scholars, too frequently falls to the share of the superintendents; it is impossible they should act in concert in a school so constituted.

Visiting the Parents.

The superintendent having given to the teachers a brief outline of their duty, the limits of the district from which the scholars are to be drawn, should be agreed on. Experience has proved it to be essential, that *every parent should be visited*, previous to the admission of a child to the school. The object of the school should be explained to them, the rules for the behavior and attendance of their children minutely detailed, and an agreement entered into between the parents and the teachers to act in concert. Measures of this kind, by showing parents how much depends upon their own exertions, will give them some idea of their own consequence, and will attach more importance to the school by making an admittance a matter of some formality.—Parents should be told that if they will send their children, regularly co-operate with the teachers in their plan, and endeavor to enforce on their children a due observance of the regulations, they and their children may participate in its benefits; and that if they will agree on their part to perform this easy task, the teachers will agree on their part, to do them all the good in their power.

The subject of visiting the families of the pupils is less understood, and perhaps still less practised, than any other department of Sunday schools. A constant and familiar intercourse should be maintained between the teachers, and more especially the superintendents and those families. Their utmost confidence should be obtained, by entering familiarly into their common concerns in life, and other general topics, such as may in-

terest them and take possession of their feelings, and in this manner prepare the way for moral and religious instruction, whenever an opportunity shall be presented to do it with effect. The character and disposition must be studied, so that nothing should bear the appearance of intrusion. Cheerfulness and frankness should characterize every visit, every word and every action. Endeavor to relieve the necessity of the deserving, and to sympathize with them in their distress.

Dr. Chalmers's plan of local visitation.

The labors of Sunday school teachers in our large towns, have been so very diffusive, that the effects produced are far short of what they might have been, on a more limited, but thorough, and less laborious plan.—The only way by which our designs can be rendered completely successful, is, for the conductors of each school to adopt the plan proposed and practised by the celebrated Dr. Chalmers, of assuming to themselves a limited district in the immediate vicinity of their school, and therein to seek out every proper subject for their care and particular attention. For the want of such a plan, the teachers in our large cities state, that thousands have been passed by, to whose offspring the benefits of their exertions, judiciously applied, would have been incalculable.

Dr. Chalmers proposes his plan in the following words: "Let a small portion of the town be assigned to each teacher. Let his place of instruction be within this locality, or as near as possible to its confines. Let him restrain his attentions to the children of its families, sending forth no invitations to those who are without, and encouraging, as far as it is proper, the attendance of all who are within. Under such an arrangement, he will attain a comfort and an efficiency in his work, which, with the common arrangement, is utterly unattainable. And, we further conceive, that if this local assignation of teachers were to become general, it would lead to far more precious and lasting consequences of good to society."

Such is the impulse that lies in a field of exertion, with its boundaries lying visible before you—such is the excitement given to human power, when linked with a

task that may be surmounted, instead of being left to expatiate at random, over an obscure and fathomless unknown—such is the superiour charm of a statistical over an extended territory, and such the more intense sympathy of a devoted few, in the prosecution of their common and defined object, than that of the scattered many, who have spread beyond the limits either of mutual inspection or of general control, that the most flattering success has attended the adoption of Chalmers' plan, both in Europe and America.

In Baltimore, a system of sunday school operations has been adopted, which embraces the whole city and is of so efficient a nature, that no one can avoid its vigilance, or escape its researches.

Classing the School.

The shool should be divided into four classes, and each class into sections of from 5 to 10 each, as circumstances may require. Those who read in the Testament or Bible, should be placed in the first class; those who read indifferently, in the second class; those who spell chiefly, in the third class; and those in the alphabet and one syllable in the fourth class.

In each school there should be a distinguished class, which should be open to all the deserving, after having continued in school a certain time, and made suitable proficiency. To be admitted to the distinguished honor of a place in this class, should supersede all other rewards, and render them liable to be taken from their studies to assist in the school, when their service could be used to advantage. And from the time of entering this class, each one should be considered candidates for a certificate, to be given them after a certain time, should their conduct and improvement be approved; which certificate should be an ample recommendation for any place to which they may be called.

Duties of Scholars.

In towns and villages where the scholars attend twice a day; the first class should recite in the morning from the New Testament that portion committed to memory during the past week, after which read a chapter or two, and attend to the instruction given by the teacher. In

the afternoon, recite catechism, answer questions from the same, read and spell from the Testament.

The second class, in the morning, should read in the spelling-book, study the spelling lessons, spell out of the book, and attend to religious instruction. Afternoon, varied only by reciting hymns first, and less spelling.

The third class should be employed in spelling, frequently changing from spelling in the book to words given out by the teacher, having previously studied each lesson while in school. Books to be closed some time previous to dismissal, and attention given to religious instruction.

The fourth class should be taught the alphabet and words of one syllable. The exercises should be varied as much as possible, in order to avoid wearying the child by too much, and too long continued sameness.—The child should be employed in the alphabet but a few minutes, and then put immediately into syllables, so that he may catch and distinguish the sound and its use with the names of the letters, and thence to spelling reading lessons. A portion of time should be set apart each day for moral and religious instruction.

In country places where it is inconvenient for the scholars to assemble more than once a day; the higher classes should, immediately after the school is opened, recite the lessons appointed them the preceding week, and other lessons must then be given for the ensuing week. The exercises afterwards, consisting of spelling and reading, memorizing and repeating catechisms, hymns, and reading the scriptures, must be followed by religious instruction, with questions and addresses by the teachers.

Strict order and attention should be required of pupils. They should not remove from their seats without leave, but be attentive to their studies, and obedient to their teachers. Assiduity and attention should mark all their actions while in school, that no time may be lost, and no opportunity given for play or idleness.

Rewards.

So various are the opinions on the subject of rewards that all attempts to introduce a uniform system have proved abortive; and there remains but little hope of

doing more than to recommend that rewards be dealt out as sparingly and judiciously as possible. In some schools, tickets are distributed, and these are redeemed with small books, religious tracts, testaments, and sometimes Bibles. In other schools books of the above description are distributed at stated periods, to the most deserving, without the aid of tickets. And sometimes those schools are conducted without any rewards. We recommend the distribution of books and tracts, whether the children can read them or not (their parents can read them.) *See Address to Managers.*

Punishments.

Corporal punishment should be wholly discarded.—To win and govern by persuasion, is the great secret and grand principle of Sunday schools. The word of God should be made to pronounce upon every accusation, and the children should be called upon to convict from the Bible, and render a scriptural judgment against the accused.

Scholars being absent either in the forenoon or afternoon, unless by the desire of their parents, (of which notice must be given) or by the permission of their teachers, will be liable to reproof; and, if absent three successive Sundays, without a cause, will subject themselves to be dismissed from the school.

Every child who does not come to school clean, or is found guilty of lying, swearing, stealing, fighting, or otherwise misbehaving, must be expelled, if after repeated reproof there is no reformation. For minor offences the forfeiture of tickets is generally considered a sufficient punishment.

The exercises of a class should not be interrupted on account of the misconduct of any member of it; but such a one should be handed over by his teacher to the superintendent for investigation of his conduct and reproof.

Duties of Teachers.

Teachers should be punctual in their attendance at the appointed time of opening the school; keep a book containing the names of their children, in which should be noted their attendance and progress in learning; the number of verses in scripture, or hymns, questions in the

catechism, &c. recited, with other remarks on their general behavior, which can be read occasionally to the school, and will enable the superintendent to make a proper distribution of rewards, and accurate reports.— When a scholar has been absent for 1 or 2 sabbaths, the teacher of his class should wait upon his parents, and ascertain the cause of absence, and report to the superintendent on the succeeding sabbath. It is also his special duty to impress upon the minds of the children the necessity of repentance towards God, and faith in the Lord Jesus Christ. The time not occupied in hearing the recitations and in reading, should be devoted to this object. Teachers ought to solicit the attendance, and sit with their respective classes during divine worship, and see that they behave with propriety. It is also their duty to visit the families to which they belong, whenever there is a reasonable probability of doing good thereby.

It is expected of teachers, wishing to be absent for one or more sabbaths, that they provide substitutes to attend in their room.

Superintendents Duty.

The management of the school should be intrusted to one superintendent, or more, if necessary.

It is his duty to call the roll of teachers soon after the time set for the commencement of the school; note those who are absent; enter the names of the children, as they are admitted, into a receiving book, together with their ages, parents names, and residence; and also after examination as to their proficiency in learning, to class them. The superintendent, or some one else at his desire, should begin and conclude with singing and prayer, or reading and expounding some portion of scripture; cause the school to be concluded by singing or prayer; and give such general advice or reproof to the children as circumstances may require. He should visit the several classes, to see whether they are properly supplied with teachers, and in case of a deficiency, make such an arrangement of those present as may be best, calling in, if occasion requires, the aid of some of the senior scholars as assistant teachers. He should see that the rules and regulations are particularly observed; Keep

minutes of the transactions of the school, and report the same at the stated meetings of the society.

Remarks.

Each school should be under the direction of a committee, chosen by the Sunday school society, or if there is no society, by the Elders or other members of the church.

The age of admission ought to be restricted to 6 years; without a regulation of this sort, a school is likely to be converted into a nursery; as parents will frequently send their youngest children, while the elder, to whom instruction is so essential, are detained at home to assist in the family. To guard against this, it is a practice in some schools not to admit the younger without the elder.*

An address should be delivered to the children, once a month, and the parents invited to attend.

Where a school is formed, and a considerable number of children attend at the same time and place, a moderate share of understanding will suffice to point out a proper method of proceeding. To hear them repeat the catechism, and passages of scripture, and what they remember of the sermons of the day; to explain and to confirm the truths in a simple manner, and to endeavor to impress them on the heart; to direct them to find out at home texts of scripture to prove important doctrines, to unite in singing hymns of praise, and to join together in prayer to God for his blessing, is all that can be desired.

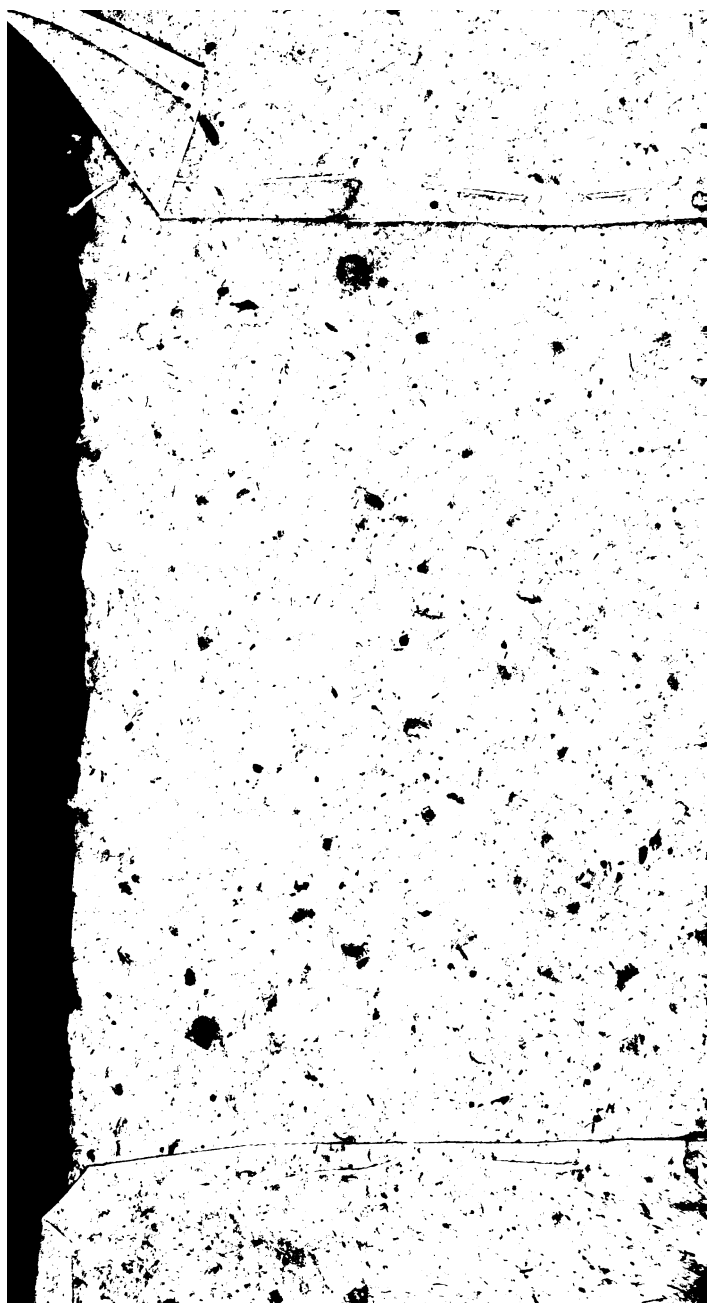
Among the *disciples of Christ*, doubtless, there should be found abundance of teachers. The *ministers of Christ*—will not they feel their obligation to perform a service so important to their master's cause? Are there not in most congregations *private Christians of judgment and experience* in the things of God, well qualified for the work? Can there not be found a *considerable number of pious women*, who have leisure from domestic employments to promote the ends of such an institution?

* On pretty extensive surveys, it is found, that the whole number of children, from the age of 6 to 15, comes to about one-fifth of the population.

How many *young persons* of both sexes, who have been trained up themselves in the ways of religion, would rejoice to unite in the cause! May there not be added to the list *not a few rich disciples of Jesus, and such as hold eminent stations in the world*, who will cheerfully come forward to the help of the friends of the rising generation! In short, what is proposed, is to enlarge as much as possible the sphere of action, and to set every friend of religion to work.

To conclude. If the plan be adopted by all good men, and pursued to the extent to which it may easily be carried; there is little reason to doubt but that, in the space of 20 years, its beneficial effects will be seen and felt in a manner abundantly above what we can well conceive. Our country will have a larger portion of truly intelligent, good, and virtuous inhabitants, than it ever could boast of: society, more industrious, benevolent, prosperous and happy members; the church of the Redeemer, a far greater number of judicious and exemplary christians; and knowledge, virtue, and piety, will be extended to a degree which they never yet attained. "Happy the people that is in such a case; yea, happy is that people whose God is the Lord."

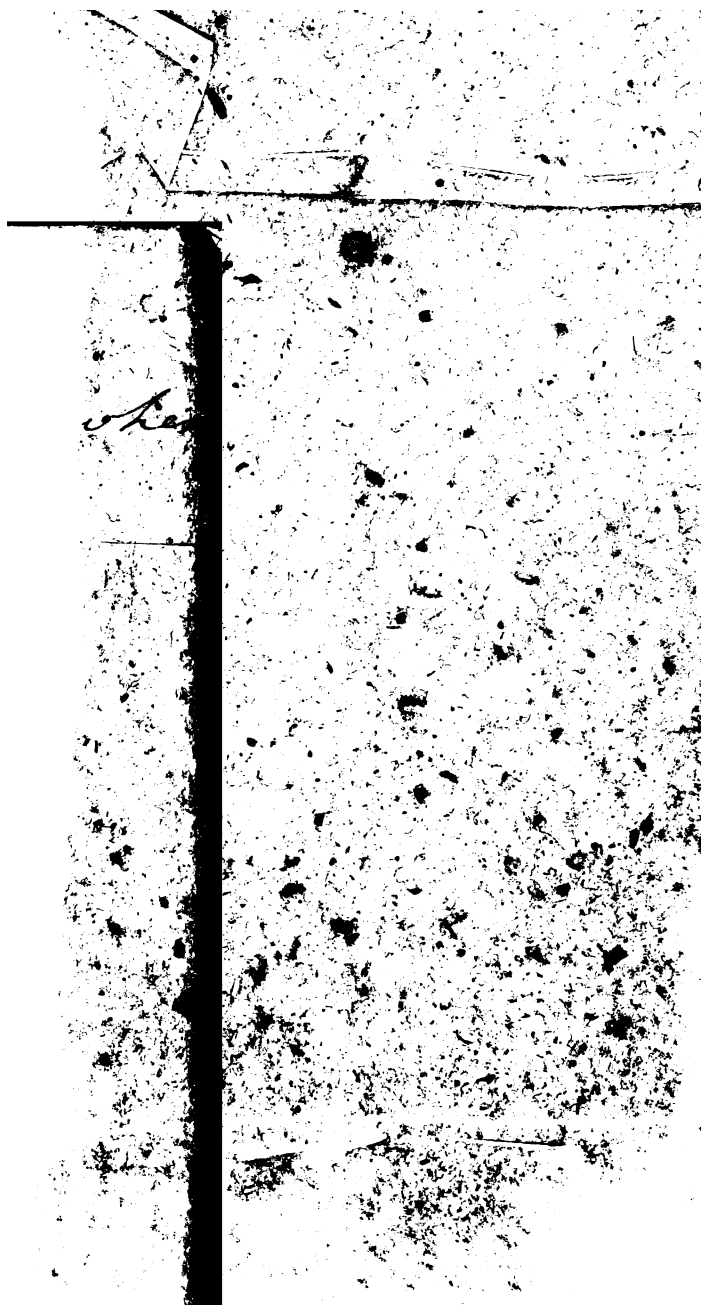
Please to read and
use with care
and circulate when
read. E. B. Woodburn



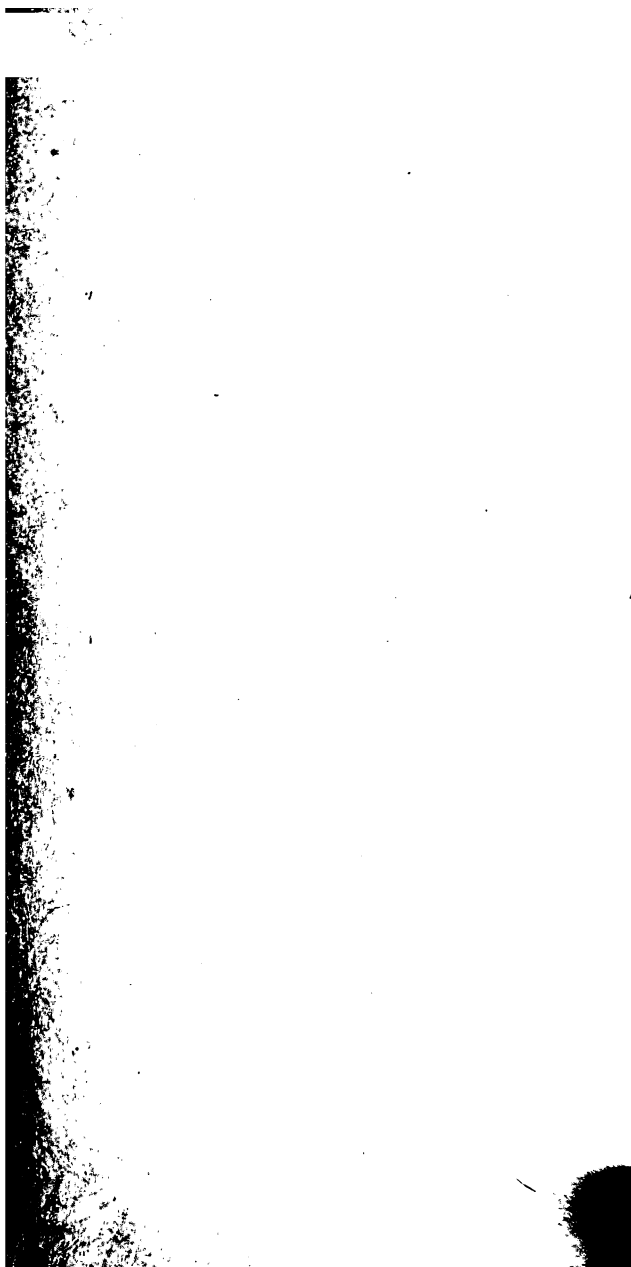




Please to read and
use with care
and circulate when
read. E. B. Washburn









DATE DUE

~~DEC 15 1975~~

GAYLORD

PRINTED IN U.S.A.

